



The Australian National University

Post Office Box 4 Canberra ACT 2600
Telegrams & cables NATUNIV Canberra
Telephone 062-49 5111

8th February 1980

WORONI
C/-A.N.U. S.A.
P.O.Box 4,
Canberra 2600

Dear Woroni , ,

We regret to inform you that you have been unsuccessful in the initial allocation of student houses and flats.

Your name will be kept on the waiting list and, in the event that we are able to make further offers, we will contact you.

Yours sincerely,

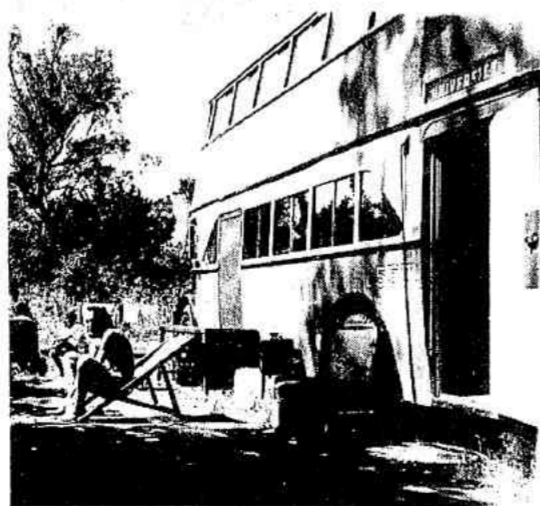
G.E. DICKER,
REGISTRAR.

" We know of no student who has
been excluded from University
Housing "

J.A. COLEMAN
BURSAR

INSIDE:

" **Student
Accommodation** "
liftout



PLUS -

- **ASSESSMENT**
- **PHILLIPINES**
- **DOPE**
- **SPORTZ**
- **YARTZ**

EDITORIAL...



Dear readers, so good to be back! This issue concentrates on Student accommodation, an area of undoubted controversy - see our four centre pages. As well we have some specialised reading on the Philippines, some news on Dope, and the Assessment issue and the normal Yartz type pages.

Okay, the intro's over: Let's get serious. Although Woroni has been

brimming with stories this year, we ask that more help comes from you. Write an article, help in layout, distribution or advertising... It's your paper.

Woroni Vol.32 No.3

Editors:

Greg Falk
Paul O'Callaghan
Nick Gillard
Sandy Tiffin

Published by Louise Tarrant
for A.N.U. Students' Association
Printed by Queanbeyan Age.

Credits: Julia, Ian, Mark, Anita, Alex,
Rob and Jeff.

LETTERS

Dear Editors,

Students enrolled in the university's Bachelor of Letters course are in for a kick in the teeth when they begin their second year. Although designed as an 18 months full-time course, the Education Department, in its wisdom, will only pay TEAS for the first 12 months. Therefore, only those with an additional source of income can complete the course full-time. To make matters worse, a number of students were not informed of this provision prior to starting their course. The result, as in my case, could mean packing up and joining the lengthy dole queues, just four months short of completing the course. I call on the university and the S.A. to support their members, not only by fighting this ridiculous provision, but also by publishing details of TEAS entitlements for all courses in their pre-enrolment and orientation publications.

Tim Ward
A now former
full-time Litt.B.
student.

Dear Editors,

In your last issue, J. Hudson, ("a concerned student"), asked some pertinent questions about SOME student concerns. I, too, am new to university, and these are of concern to me, just as they are to any intelligent student.

I am not well enough informed nor do I have the space to answer these questions, but there are some points I would like to take up with student Hudson.

Did, s/he in fact, read the posters, or merely see them? I suggest that were the posters expensively produced (rather than... 'garishly coloured and cheaply produced...'), student Hudson and his ilk would be the first to support the financial slaughter that is being perpetrated in this university, and indeed in all facets of public expenditure, under the guise of "restraint".

I have attended two A.N.U. Left Group meetings, and as a participant observer I found, (as student Hudson would have had s/he read the posters: and turned up), that the group is informal, flexible, and dedicated to trying to improve student participation in student concerns, assessment being one of those concerns.

Time is running out for all of us. It appears to me that student Hudson ("... a concerned student...") would do well to bring his/her student friends (concerned ones, of course) to the next A.N.U. Left Group meeting. (I understand they are held on Tues. at 5, and Thurs. at 1, in the quiet area of the Union Bar) and participate - it seems the Left Group is the only student forum available to us to do anything about the direction our uni studies take - unless, of course, that is not of concern.

G. Kable.

Dear Editors,

How dare you print such appalling rubbish! Record Reviews? Rot! Not only does your writer Neil Roach not even know the basics of what he writes about, but he also mangles whatever original sense he may have had in his disjointed and awkward phraseology and his complete lack of logic. Also get a new proof-reader there are too many full-stops instead of commas and semi-colons.

Yours etc,
Lien Hcaor

*Please print pseudonym as it is.
Thank you!

Dear Editors,

I have recently started post-graduate study at the A.N.U. after completing my under-graduate study at the University of Adelaide.

It has been necessary for me to obtain certain "standard" books, which I attempted to buy at the Co-operative Bookshop; I was told that there would be a four to six week delay should the books be available in Sydney from the publishers, and six months if the books had to be ordered from England.

From at least two bookshops in Civic, these same books can be obtained by special order within two weeks if available within Australia.

Apparently the University Bookshop has to go through a head office in Sydney to obtain books, accounting for much of the delay.

May I make the following suggestions:

(1) that the bookshop be taken over by the Union as a Union Bookshop, dealing directly with the publishers and having no "shareholders", rather like the Adelaide University's Union Bookshop.

(2) Failing that, the bookshop cease to purchase books through a remote head office but deal directly with the publishers.

(3) failing that, a telex line be installed to communicate directly with the head office.

(4) records be kept as to the frequency of requests for books not in stock, so as to gauge the demand and thus order books likely to be required.

(5) that the bookshop attempt to keep a couple of copies of all under-graduate reference books as well as a full supply of text books.

Finally, to improve early-year sales and as a service to the many students who cannot afford all the books they may wish to purchase, may I suggest that the bookshop offer a discount during February/March of 10 to 12½% on all standard text-books (bulk-ordered items) as is done at Adelaide University.

Yours, etc.,
Mark Yudkin
PhD student,
Computer Science)

Dear Editors,

Whoever wrote that article about "Blokes" in the last edition of this paper just has to be one of the most strung up apologists for radical groups on this campus. These types like to pretend that they are "enlightened" and could solve the perceived "ills" of this community if only us "misinformed plebs" would give them a go. But fortunately, these minority group don't attract the support of the more well-adjusted members of this community, still they persist. Therefore, knowing that they can't compete on an equal footing, with other's, they attack groups which they feel threatens them, e.g. "Blokes". Who's really afraid?

However, I guess the majority of us will have to put up with their "bullshit" rhetoric and "Bullshit" slogans for a while longer. "Blokes" have no interest whatever in disturbing these social dropouts, we are a group who like occasionally to get together for an over-indulgent evening and I fail to see where this implies that we are a mob of sexists. If though this sounds unconvincing, then I suggest that similar groups with exclusive membership might be regarded in the same light.

For 'fear' of being labelled gutless, I will add my name to this reply.

Rodney Wilson

Dear Editors,

I would appreciate sincerely the publication of the attached letter, which is addressed to the Board of Management of The Australian National University Union.

Dear Members of the Board,

You will be aware of current discussion amongst the members of the Union relating to the alterations which were made to the Union Bar area without proper authorisation.

As a member of the Planning and Development Committee I am appalled that such unauthorised alterations and expenditure were not referred to the committee of which I am a member for its consideration and recommendation to you, the Board of Management. Further, I am even more concerned that an employee of the Union, and any others involved, acted in a manner which is inherently improper and contrary to the spirit in which this Union was designed and is expected to be managed on behalf of its members.

Due to your failure to take action against those who were responsible and thus to preclude a repetition of incidents such as these, I have no alternative other than to tender my resignation as a member of the Planning and Development Committee of The Australian National University Union.

Please accept this resignation as taking effect forthwith.

Jeffrey T. Dalton.

Dear Editors,

I am sure that many of us are thrilled at the Liberal endorsement of Michael Yabsley for the seat of Fraser at this year's federal election. It looks like a record low vote for the Liberals in Fraser this year; dare I dream - no votes at all?! AUS is planning to question all candidates on education issues. Perhaps we could get in early with Michael. For instance, Michael, how do you feel about the Ken Matine issue?

Tim

Dear Editors,

Do your readers find living on the TEAS allowance far from entertaining? Then they might be interested to know that the Vice-Chancellor's entertainment allowance for this year is \$2,700, an amount greater than full TEAS. The Assistant Vice-Chancellor and the Deputy Vice-Chancellor (two different people) will each receive a mere \$1,485, about the cost of Burton Hall membership for the 33 week residence year. Lesser officers are to receive lesser sums.

The A.N.U. Council meeting of March 14 rejected an attempt by myself and the Students' Association President, Louise Tarrant to change these gross amounts (which, incidentally, are only for unreceipted expenditure; other expenses may be claimed if permission is given in advance and receipts produced later). It was argued that

(i) these amounts really are spent,
(ii) it is often necessary to impress representatives of outside groups so as to attract funds for (e.g.) research projects.

The first point is not in dispute (if only because it would be impossible to

collect evidence on either side). What is open to question is whether such bills need to be run up. (\$2,700 p.a. is nearly \$52 a week; \$1,485 is about \$28.50 a week). The outside world (the real world, if you like) responds to difficult financial circumstances by cutting back on luxuries and inessentials; the A.N.U. cuts back teaching staff and library hours. (Of course entertainment allowances account for very little of University's total expenditure - in all being worth less than 0.1% of academic staff - but the damaging consequences of a consistent policy of indulgence and merriment are obvious.)

The second point is laughable. Imagine the V.C. refilling the glass of (e.g.) the Chamber of Commerce President while telling him of the A.N.U.'s great hardship.

I trust that this letter will help to make up the minds of those who were unsure of what sort of future employment they should seek.

Cheers,

Ian Rout
Undergraduate Rep,
A.N.U. Council.

ACTION BUS SERVICE PROPOSAL

The A.C.T. Internal Omnibus Network (ACTION) is giving some consideration to the introduction of a bus service from the City to ANU, Bruce College, CCAE, TAFE College, Belconnen Town Centre and return. The service would operate hourly between approximately 9am to 3.30pm Monday to Friday.

The bus would enter the campus at Garran Rd/Liversidge St intersection (between Coombs Building and University House) and stops would be located in Garran Road (near Eggleston Rd.), Ward Rd., and in front of Ursula College. The bus would leave the campus via Dickson Rd, onto Clunies Ross Street (alongside Ursula College). Normal ACTION bus fares would apply.

Naturally, ACTION needs to know if the service would be worthwhile and to assist I would be grateful for your co-operation in giving this matter all reasonable publicity. Would anyone interested please send a brief note as soon as possible to the Traffic Officer, Buildings & Grounds Division, Chancery Annex, advising -

- that they would use the service on X number of days each week; and
- possible time(s) of the day.

A.A. Robertson,
Head, Buildings & Grounds Div.
A.N.U.

WOMEN'S GROUP

If you are interested in meeting other women on campus to discuss personal and general issues and make friends in a non-ideological climate - join a women's group that will be meeting over lunch on Wednesdays in the Counselling Centre group room. Here you will have a chance to talk over some of your own concerns and listen to others in a regular and supportive group. For further information get in touch with Margaret Evans or Leila Bailey at the Counselling Centre (above the Health Service) or ring one of them on 49 2442.

The first meeting will be on Wednesday, April 9th at 12.30pm

Foreign Affairs TRAINEES

The Department of Foreign Affairs offers a rewarding career in a major policy advising area. There are challenging opportunities for service in varied and often demanding environments at eighty diplomatic and consular posts overseas.

The Department is seeking applications from graduates and final year undergraduates for appointment as Foreign Affairs Trainees in January 1981.

Graduates from all disciplines are invited to apply. The department has a requirement for graduates in such disciplines as economics and law as well as humanities, sciences and languages, especially Chinese, Japanese, Russian and Arabic. Proficiency in any language is an advantage.

A high level of academic achievement is expected. Moreover, applicants should be able to demonstrate a wide knowledge of and interest in international affairs and current events and a sound appreciation of political, economic, social and cultural aspects of Australian life.

Special Training, which may include language training, is undertaken by appointees during their initial twelve months and later as required. On successful completion, trainees are considered for promotion as Foreign Affairs Officer Class 1, and for posting overseas as vacancies occur. Promotion is on merit. The career structure provides opportunities for promotion in time to senior positions in the department or for appointment as Ambassador, High Commissioner or Consul-General overseas.

Salary during training varies according to qualifications, starting at \$10,586 for a 3-year degree, \$10,920 for a 4-year or longer pass degree, \$11,259 for a second class honours degree, \$11,601 for a first class honours degree and \$12,286 for a higher degree.

Application forms may be obtained from offices of the Department of Foreign Affairs or regional offices of the Public Service Board in each capital city. Applications should be forwarded to reach the

Recruitment Officer, Department of Foreign Affairs, Canberra A.C.T. 2600 by 24 April 1980.



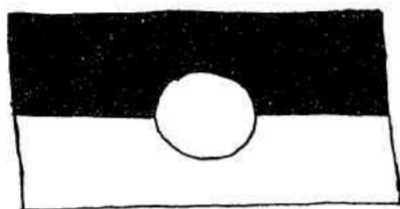
DRUG REHABILITATION IN THAILAND

Julien Williams, a new member of staff at Ursula College, has returned recently from a long stay in Thailand. She will speak at the Counselling Centre's Seminar on Tuesday, 8 April, 3-5 pm on

"Some aspects of drug rehabilitation in an Asian society"

The meeting will be held in the Centre's Group Room, above the Health Service.

Any member of the University, staff or student is welcome to attend.



LAND RIGHTS NOT MINING!

JIMMY BIEUNDURRY, Chairman of the Kimberley Land Council, and National Aboriginal Conference Member for the Kimberley will speak on the situation at Noonkanbah, where an American oil company, AMAX, has just entered Aboriginal land without their permission, and with police force.

Jimmy Bieundurry will also speak on the influx of mining companies into the Kimberley exploring for diamonds, bauxite, uranium, gold and other minerals on Aboriginal Land. This is a crucial time for Aboriginal people in the Kimberley. They are presently establishing an outstation movement, reviving their culture, law and tradition, and attempting to maintain a viable Aboriginal way of life in the face of opposition from Court's government and the mining companies.

WEDNESDAY, 26th MARCH

COPLAND LECTURE THEATRE

7.00 pm

STUDENT-STAFF FORUM

A series of five lunchtime meetings with the overall title:

The Work Ethic - A Christian Hoax? will commence on Wednesday, April 2. The Forum is designed to bring staff and students together in discussion of issues that are of immediate interest to many people.

Each meeting commences with an opening statement followed by general discussion. Bring your lunch: wine and orange juice provided. Wednesday lunch times - 1-2pm, Room G 26, Haydon-Allen Building.

April 2 *The Work Ethic - A Christian Hoax?* introduced by Mr Trevor Wigney, Master Burgmann College

April 9 *Work After Marx - A Third World View* introduced by Dr Rene Padilla, Director: Edicones Certeza, Argentina

Other topics will include: The Right to Useful Unemployment, Unemployment and Justice, Work or Shirk in Academia.

The Chairperson of Forum is: Dr Barry Richardson, R.S.B.S.

CYCLISTS.....

The recent petrol disputes have given us cyclists a chance to gloat. As well as saving money, cycles are totally resistant to fuel strikes. Motorists might be advised to buy a bike and keep in in the garage, even if it's only used for weekend leisure cycling and for emergencies (i.e. when the petrol runs out.)

Many people have probably followed the 'Letters to the Editor' in the Canberra Times regarding the harassment and abuse meted out to women cyclists (the latest letter appeared on

Friday, 21st of March. The next day in the Court Notices, there was an article in which a man was sentenced to nine years, for running a woman driver off the road, killing her.

The man, very drunk one night, shoved the women's car from beside her, then rammed it from the rear when he was forced to drive behind her, due to oncoming traffic. The woman lost control of the car, and was killed when it left the road.

This must not be seen as an isolated, yet extreme case of drunken driving. This is blatant sexual harassment of women of the worst kind, and is not an unusual occurrence. Women cyclists are protesting about the same kinds of harassment by sexist fuck-wits in Canberra-it's just a miracle that no-one has been killed yet!

TO ALL 2ND YEAR N.S.W. TEACHER SCHOLARSHIP HOLDERS:

A group has been formed over the question of the C.C.A.E. and the difficulties it causes. For this reason we would like to hear from you. It does not matter if you are not going to C.C.A.E. because we want to hear why people are being forced to live off \$20 per week.

Please tell us your problems, by contacting Simon Baker at the Students Association, or leaving a message at the same place.

AMNESTY INTERNATIONAL

WILL BE HOLDING A

MEETING on WEDNESDAY 2nd APRIL
1pm MEETINGS ROOM.

ALL WELCOME

THE WIMMINS CENTRE

3 LOBELIA STREET

O'CONNOR

ACT.

Phone 47 8070

Open from 10-6
weekdays

A place where wimmin can come and relax over a cup of tea, research, read or escape from the world..

The Women's Centre houses:

Rape Crisis Centre

Abortion Counselling Service

Women's Electoral Lobby

Reminist Bookshop

You can also get information from various collectives on Wimmin & Unemployment, Lesbianism, Wimmins Health & Legal Services and 'Rouge' is on sale there.

ALL WIMMIN WELCOME

SEEDS FOR PROFIT — FOOD FOR THOUGHT

Basic to the food we eat — or that many in the world don't eat — are seeds. Legislation is being drafted for the Australian Parliament which will have the effect of making the development of new varieties of seeds a very profitable undertaking indeed, for the breeders and, at the same time, dramatically increasing the numbers of those people who can't afford to eat at all.

In the cushioned and privileged world in which most of us live, we tend, at least unconsciously, to assume that food to eat is a basic human right. The "struggle for existence" for most of us is the hard drive to the corner shop. Dimly, we may have the feeling that someone, somewhere, may be making some small profit out of this process, but that's OK, because, after all, we all get fed, don't we?

A comfortable assumption which allows us to knock back our Coke and steak sandwich with nary a digestive whimper. Unfortunately, things aren't really quite that simple. Our naive assumption that the "invisible hand" of the market will feed us all is just not accurate.

Five hundred million people in the world are starving.

One-fifth of the world's children suffer from malnutrition.

Comes the anguished cry from the back: "We've heard all this before!"

No doubt. But it's still happening. And I'd like to suggest that it's still happening for one major reason. Food is not regarded as a "basic human right", but as a commodity, just like any other commodity. (A commodity: that which exists in order to allow a profit to be made from it.) With 500 million people starving, 25% of the world's annual grain production is fed to the rich world's animals. Why? Because all those poor cattle and pigs are starving? Or because there's more money in it?

There are more examples of this sort of thing around than there are calories on the heavy-laden tables of the rich, but I'm going to talk about just one — one which is particularly close at the moment — another, and very large, nail in the coffin of the poor. This is the "Plant Varieties Act" (or "Plant Breeders' Rights") (PBR).

Legislation such as this has many consequences. It can greatly increase the danger of a total "wipe-out" of the genetic resources of many crops, for

example, and may have other disastrous ecological consequences. In this article I'm going to concentrate on its effects on the Third World and malnutrition.

PBR means that the breeders of a new variety are given exclusive property rights over that variety, which can be retained for their own use or licensed out for the use of others on the payment of royalties.

One of the major arguments that proponents of the legislation use is that it makes it worthwhile for private companies to invest their capital in the long and expensive process of breeding new plant varieties. Experience in the U.S., and the U.K. (where PBR legislation has been in force for some time) suggests that this is indeed correct. In the U.K., for example, in the first week after the legislation came into force, a single company, Ranks Hovis McDougall, bought out 84 small seed companies!

This process of concentration of ownership is not confined to the U.K. or the U.S. The global seed industry is dominated by a small number of very large firms, specifically those involved in the production and sale of chemicals, particularly fertilisers, pesticides and herbicides. Some of the major firms are Royal Dutch/Shell, Monsanto, Ciba-Geigy and Union Carbide.

What will be the effects of this concentration of ownership, which is still rapidly occurring? What happens to the prices of seeds if a monopoly or near-monopoly situation develops? What is this likely to do to the price of food? Even more importantly, we have to be asking what sorts of seeds these companies are likely to be trying to develop — can we expect them to be aiming at seeds which don't need the help of the fertilisers and pesticides which have been so profitable in the past, for these same companies? Or will we be seeing an even greater trend to a dependence of world agriculture on chemicals than there exists now? With the Green Revolution, for example, we saw the introduction of "miracle" seeds, which were very high-yielding when given *exactly* the right conditions — and this included massive injections of increasingly expensive fertilisers and pesticides (a profitable exercise for the companies supplying them). With the companies now controlling the seeds being made available, there seems little hope for a reversal of this mounting Third World bill for chemicals.

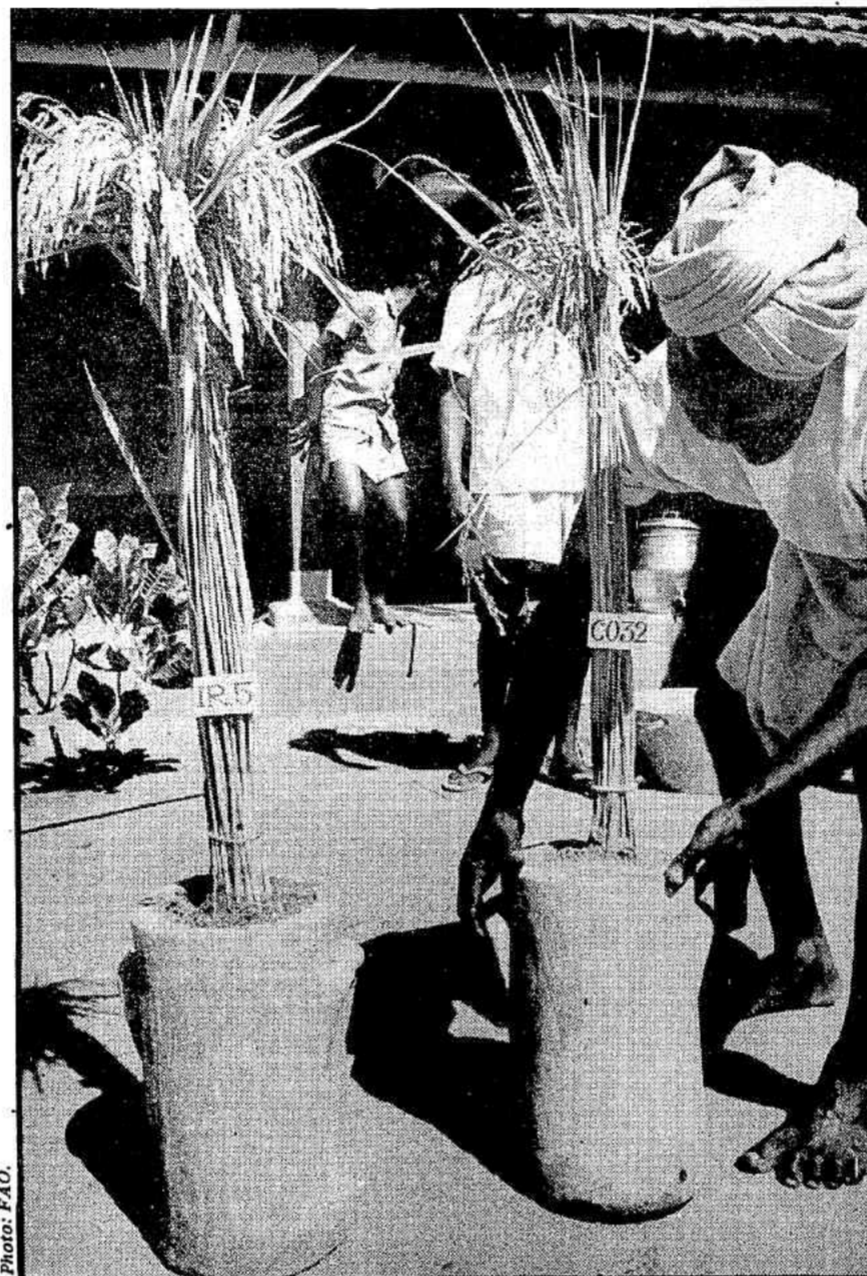


Photo: FAO.

And where does the "raw material" for the breeding programmes come from? To develop new varieties, a breeder needs access to a wide range of genetic material, and this wide range is not, in general, found in the industrial countries, but is concentrated almost exclusively in the Third World. The breed-

ers send expeditions to the Third World to collect samples of their genetic material (paying nothing for it), use this material to develop new marketable varieties (with features attractive to the farmer — high yields, for example), and then force the farmers of the Third World to pay for the privilege of using "their" new

So, you haven't seen any pictures of starving Kampuchians lately, as the issue is not considered news-worthy any more. Even if you are a disadvantaged student it is easy to forget that one in eight people in the world is literally starving, and almost half suffer from malnutrition of one kind or another (U.N. statistics).

But, as Susan George states "hunger is not a scourge but a scandal". She is touring the Eastern states from March 18 - April 2 as part of the "Action for Development" program of the Freedom From Hunger. The aim is not just to raise money for their development projects, but to raise the public awareness of the *real* causes of poverty, and why people continue to experience hunger and malnutrition. Susan George is the author of two books, "How the Other half dies" (Penguin) and her recent work, "Feeding the Few" — Corporate Control of Food. Her books explode the myths about the present food crisis. As the first quote demonstrates, people are not starving because of unfavorable weather or the

population explosion, but because of the strangle-hold of the developed nations over the under-developed countries. The following quotes from her works, illustrate this process.

1) There is, however, another vitally important factor in keeping poor people hungry for which the developed countries cannot shirk responsibility. Here again, 99% of us have nothing to do with how the world economic system is set up, but all of us in the developed countries profit from it to the degree that 3rd World people are subsidizing our meals, clothes, car tyres etc. through their cheap labour. This factor is the so-called "cash crop" that demands so much time, space, and effort: in the poor countries.

2) You all know about the traditional cash crops like coffee, tea, and sugar but what is more significant is that people in the 3rd World are now prod-

ucing luxury crops for us — and this was not the case some 10 years ago.

3) The agribusiness [i.e. the western-style corporate agriculture] that concerns us more in the context of the world hunger crisis are the ones that use a host country's land and labour for producing food — rarely to satisfy local needs, almost always for export to the developed countries' markets that will pay the most for their produce. They can be compared to the mining enterprises because they are truly "extractive industries" which need not however fear depletion of their reserves. The crocodile tears shed for the fate of the 3rd World would be more believable if the richest countries simultaneously re-examined the prices they pay for the poor countries' exports and those charged by them for manufactured goods and especially food.

4) "Development" has been the pass-

SUSAN GEORGE

FREEDOM FROM
HUNGER ACTIVIST

IN AUSTRALIA FROM

MARCH 18TH TO APRIL 2ND.

GREENIES vs. THE REST

GOULBURN NATIONAL PARKS SYMPOSIUM

Too often the world is defined in black and white terms, sometimes through a genuinely simplistic analysis, other times for specifically ulterior purposes. It is easier to abuse, ignore, assault or kill someone who is not a person, but a "chick", "poofter", "gink", "boong", "pig", or "greenie". The field of environmental conflict, real or assumed, is no exception.

It was then, an unusual and valuable opportunity for "real conservationists" to meet with "the others" at an all-day Symposium on National Parks held at Goulburn on Friday March 14. It ought to have been real cause for contemplation for people to realise that "the others" were either "City Conservationists" or "Bloody-minded Cockies", depending on the perspective. Prejudices that deep, however, require more than a day of polemic to break down.

The Symposium was convened by N.C.P. Member for Goulburn Mr Ron Brewer, M.L.A. Mr Brewer's seat is a shaky one, and much local fear was expressed by local environmentalists that the Symposium was to be a Bash National Parks setup; this fear was supported by the programme, where speakers for the N.S.W. National Parks

and Wildlife Service (NPWS) were followed by representatives of the State Dept of Mineral Resources, the Livestock and Grain Producers' Association of N.S.W., the Shires Association of N.S.W., and the Associated Country Sawmillers. In the event, the first three of this group spoke with rather more constraint and candour than some of our more cynical environmental colleagues may have anticipated, and Mr Brewer himself later privately professed himself more impressed with the NPWS case for parks than he had expected.

In the main however, the audience, comprising mostly graziers, were less temperate and expressed considerable antagonism towards views expressed (and often, sadly, to views apparently anticipated but not expressed) by the NPWS officers and parks supporters in the audience. It must also be said that the environmentalists attending, by definition (it was a working day) tended to fit a popular image of formally-educated, middle-class, middle-aged people, mostly women. As the day progressed, it became clear that the major and bitter — sources of discontent were that parks are a source of pests (mainly introduced, and specifically dingoes),

and the nature of resumption of Leasehold or Possessive Occupancy titles for Park acquisition. Hardly anyone complained about the fact of purchase of part of their land by NPWS — most land resumed (which itself represents only seven of 100 private land acquisitions since 1976), and mostly with landholders' concurrence) is of a non-agriculturally-productive nature — but of lack of notification.

The NPWS, as represented by South-East Regional Director Bruce Leaver was quite candid on the first criticism. He admitted quite freely that the Service is under-staffed and under-financed and cannot fully meet its commitments in this area. Peter Hitchcock, Chief Resources Officer from the Sydney office, did himself and the Service rather less credit by appearing less forthright on the issue of acquisitions. It seems that PR errors have been made, doubtless again at least partially due to lack of resources, and compounded by administrative complications with the Lands Dept. A more honest appraisal of shortcomings would have been more appropriate and useful.

The day ended with a series of resolutions, doubtless closely watched by NPWS Head Don Johnson and his cortege of heavies (silent all day). Among these resolutions the most controversial was one which called for a moratorium on further acquisitions until the Service "shows itself capable of administering those lands already held" — this was passed by only 44 votes to 35. Others involved judicial appeals tribunals (similar channels do exist) for persons having land resumed, and a call for NPWS to take responsibility for more consultative meetings to assist with management problems.

A postscript could be added on the performance of the embittered, rather pitiful Mr and Mrs Jensen of "Blue Mountains Neighbours of National Parks". Their extreme anti-parks, anti-environmentalist, almost anti-world outpourings isolated them from the main body of the meeting. Their publications — one very glossy and expensive — were full of extreme right-wing abuse, distortion and jargon. "It is the intention of the Wrag Government to end private property through national parks — and it can be eliminated in one existing generation. What more cunning way to nationalise an entire State than through

the device of conservation."

"Human beings do not have to be eliminated from their own environment. We do not worship animals in a Christian country."

"... no-hopers who own nothing themselves ..."

"The iniquitous National Parks and Wildlife Act ... eliminates the rural landholder." (Note: the Act was introduced by an L.C.P. Government)

(Conspiratorial whisper, off stage) "Did you know: N.P. Association has a representative on the National Parks & Wildlife Advisory Council."

And, as if a note of goonery was required, a quote from Chairman Mao. "The running-dog of Environmental Planning and Assessment Bill, 1979, namely the Land & Environment Court."

The day, and its concept deserved better than that. Perhaps the major lesson of the day for environmentalists was that it is rarely only "we" who are subject to repression, or are victims of distorted information. For farmers (with the exception of certain gentlemen from Nareen and Kingaroy who have turned to other professions) life is rarely easy, nor are they our natural enemies. It was clear that in the main the graziers were suffering from the effects of government spending cuts in the public service sector, and of a picture of "the Environmentalists" as presented by the rural press (often controlled by the same vested interests involved in the urban press), by politicians to whom a populace divided from the cities is desirable, and by whatever or whoever motivates the finances organisations such as the "Blue Mountains Neighbours of National Parks".

The world may not yet be green, but it is certainly more than black and white.

SEEDS FOR PROFIT -- FOOD FOR THOUGHT

miracle variety! (ah! a free market's a wonderful thing ... if you're making the rules).

And what happens when the farmers use the new varieties? Firstly, costs go up — not only do they have to pay the constantly increasing prices of fertiliser and pesticides, but they have to use more of it. And on top of this, more precious foreign exchange goes on royalties or licence fees for the seeds themselves (the payment of royalties for the use of Western technology is already one of the largest parts of the debt burden of the Third World).

All this is, of course, only true for the rich farmers — the poorer ones can't afford to pay for any of it. As costs go up, so does the number of farmers having to sell their land in order to survive — land ownership becomes concentrated in fewer and fewer hands, and the numbers of the "absolute poor" increase yet again. We might, in our own naive little ways, think that this mightn't be so bad, as with higher yielding crops, food will cost less. Unfortunately, the rich farmers have to get back all that money they've spent somehow ... will they

sell their food to those in need or to those who can afford to pay?)

And this is the biggest and most far-reaching effect of all — the ever greater degree of integration of Third World farming into the global agricultural industry, where profit comes first. The system certainly seems to work well for multinational agribusiness, and may (or may not) work for the rich Third World farmers and officials; but it is hopelessly inadequate to meet the needs of those left outside — the seasonal labourers, the landless and the "absolute poor" — the vast and growing numbers who have no place left ... except in the statistics of starvation.

Plant Varieties Legislation in Australia is part of a world-wide trend in pursuit of profit from the basic needs of human beings. It is a step in the increasingly integrated global agricultural production and distribution system in which more and more, the rich get rich and the poor get dead.

For further information, discussion or action, contact the Environment Centre, (47 3064).

word for imposing a new kind of dependency, for enriching the already rich world and for shaping other societies to meet its commercial and political needs. Where food production is concerned, the "Green Revolution" has been a flagrant example of a

development situation that has brought nothing to the poor but misery. Yet we continue to try to tell the other half how to live.

5) The objects of so much Western solicitude will take to IUD's, pills and condoms with startling alacrity in their own sweet time — that is as soon as real development and a fair deal in their own countries allow them to do so.

6) Hunger and population growth are both systems — one is not the cause of the other — and to single out population growth for direct attack is both a costly and a tragic illusion.

7) Any basic change in the present world hunger crisis must come about through internal policies and planning in the underdeveloped countries.

8) The only underdeveloped countries that have solved the food problem for their own people or are on the way to solving it have used some kind of central planning and have designed means for involving the people — all the people — in turning the tide against hunger. Third World countries must produce more within their own borders. Nearly everyone agrees with this now. If increased production were the only problem, we could almost discount the world food problem, for it would be well on the

way to being solved. Unfortunately, the question that is almost never asked is, "Production for whom?"

9) In the face of such full-scale deprivation, hunger, and unemployment, there are two alternatives. One is agrarian reform, land redistribution and curtailment of privileges. The other is repression.

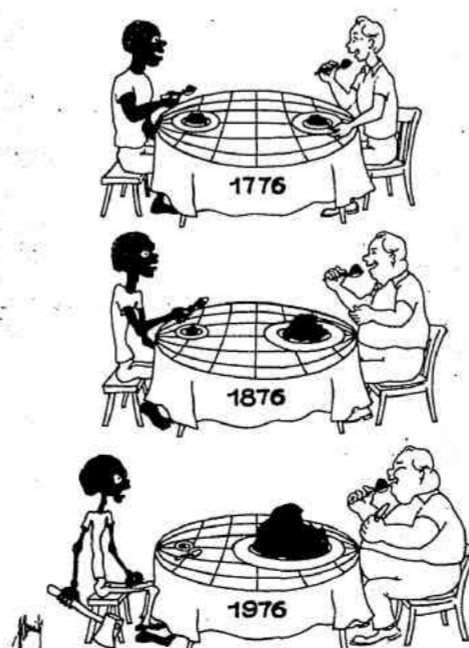
A workshop with Susan George will be held in the Main Seminar Room at the Centre for Continuing Education on Friday the 28th of March at midday. She will talk on "How more food can mean more hunger". A discussion and debate will follow.

Sandy Tiffin

A.N.U. NUTRITION SOCIETY ANNUAL GENERAL MEETING

The Annual General Meeting of the A.N.U. Nutrition Society will be held at 5.00 pm on Friday, the 28th of March at the Shop in Kingsley Street. Twenty five members are needed to form a quorum and office holders must be elected.

Gloves and Ties.



THE MILITARIZATION OF SAMAR



On Friday March 7th A.N.U. S.C.M. hosted a meeting where the guest speaker was a priest from the west of Samar in the Philippines. He's asked us not to give his name "because these are not the actions of one priest — they are the actions of a whole church". He told us of the evacuation carried out by the military forces to create "free fire zones", displacing whole villages where the people are thought to support the New People's Army. This is proving counter-productive, because the evacuees are resenting the displacement and the brutality with which it is carried out, and the N.P.A. uses it as an example of the "capitalist oppression" which they are talking about.

The barrio people now term the soldiers "onggoy" — monkeys. They describe the NPA as "helpful" and "disciplined". The military recognise this and now often attempt to pose as NPAs when they enter a barrio.

In this situation the Roman Catholic Church has regarded its task as caring for and defending the people of its parishes; whether they are church-goers or not (see "Statement of a Persecuted Church"). Consequently the violence of the military and State machinery has been directed against them, also. The arrest of one priest led to a "priest's strike" where the churches were closed except for services of penitence. At the same time giant rallies were held to pray for the release of captured dissidents. Even the Martial law regime can't ignore rallies of one thousand or two thousand people demanding specific political and human rights. Father Cardenas has since been released, but a church lay worker who was working with peasant and fishing villages is still in prison.

The Catholic Church's National Secretariat for Social Action, the National Council of Churches of the Philippines and other church bodies spon-

sored an international commission to investigate the militarization of Samar, in response to requests from local church agencies. The commission of five included an Anglican priest from N.Z. and a Filipino-American researcher from New York University. The rest of this article comes from their report.

The government's reasons for the military build-up in Samar focus on the need to protect the people from the subversive influence of the New People's Army (NPA), the armed wing of the Communist Party. The rationale for the tactics used is to deny the N.P.A. their mass base among the people and to isolate them economically from their support. The reason for the sudden increase in troop concentration is the reported success of the N.P.A. in winning the support of the local people and gaining control of 85% of Samar. "Gaining control of a community" means that this community accepts and supports the N.P.A. programme and principles. Military operations are aimed at combating such subversion and winning the people to "national loyalty".

Five to six thousand troopers have been sent into Samar since June 1978.

the island of samar

Samar has gone down in history as the province of the indomitable. Like the typhoon-tested island, the sturdy Warays have resounded a bellowing NO! to all forms of domination. At the start of the century they resisted the Americans. Now that the century is ending the Samarens remain opposed to any vestige of neo-colonialism.

The foreign spectre is there, eyeing the richness of the island's resources: groves of coconut — RP's top export; acres of rich pastureland; minerals galore — copper, iron, aluminum, chromite, zinc, manganese, lead, nickel, cobalt and uranium; the best of Philippine hardwood; and abundant fish in its waters.

A few Facts and Figures:

In 1975, in Samar, the average income of a family was:

P2,422 in Eastern Samar or 56% less than the national figure of P5,456 for 1975;

P3,888 in Northern Samar or 29% less;

P4,601 in Western Samar or 16% less.

The UP School of Economics estimates that based on the 1975 government figures, 48 to 55% of the population in Eastern Visayas are poor (about half a million people), earning less than P3,679 to P4,083. This is way below the MSSD poverty line of P7,524 a year!

The Food and Nutrition Research Institute's Survey of the Eastern Visayas Region (composed of Leyte and Samar) shows that on the whole Samarens are undernourished. Daily food intake per person is only 59% of what the FNRI recommends as a diet for a healthy body and mind. Further, the diet of the Waray depends heavily on starch roots and tubers (which is affordable). Milk intake, however, constitutes only 3% of the daily recommended allowance.

In 1970, the unemployment rate varied from municipality to municipality, and ranged from less than 2% to over 20%. These figures do not include underemployment, which can be easily camouflaged in the rural areas.

In 1974, Samar and Leyte had the second highest infant mortality rate in the country. Out of every 100 infants born, about 76 died before reaching the age of one.



ANTIQUATED FARMING METHODS

Some of the 50,000 evacuees of Samar.

Not surprisingly many Warays are leaving for the cities, particularly Manila. Emigration is equal to 77% of the population increase.

While the national figure for literacy is 83%, only 66% of Samar's population six years and older is literate.

Agriculture is the main livelihood of the great majority of Samar's 1,120,192 people. And yet, farms cover less than 25% of Samar's total land area. In contrast, 996,409 has (74% of Samar) are allotted and used for logging, mining and cattle-grazing by a few corporations and individuals.

The main crops grown in Samar are coconuts, rice, root crops, corn and abaca.

The 1971 NCSO Agriculture Census took note of the equipment used in farms and of the methods employed by the people. It was found that not all farms in Samar have plows; Also land preparation has not altered much from the methods applied when the Spaniards came to the Philippines in the 16th century.

"The present procedures do not include diking, water control, weeding, or transplanting of seedlings. Row planting is seldom practised and broadcast method is much preferred in most cases. This procedure is otherwise known as the antiquated 'payatak' system." [Filipinas Foundation, Inc.]

JAPAN VERSUS NUTRITION

Trawl fishing has been started by the Japanese in violation of PD 1015 which prohibits trawl fishing with seven km. from the shore, and has elicited protests from the KAGUPASA, the association of small fishermen of Samar.

Footnotes:

one peso, P, = 14c Australia from "IBON, Facts & Figures" (31st July 1979)

Full text & documentation available from Nick Gillard (Woroni Office) or S.C.M. house, 17 De Burgh St., Lyneham, Ph. 47 8865.

R.P. = Republic of the Philippines

The Militarization of Eastern Samar

First Period of military operations: 1975-1977

During this period, no less than 722 families or a total number of 5,024 persons were forced by the military operations to evacuate and leave their barrios (villages) and sitios (small settlements). At least 29 barrios and sitios in the five northern municipalities of Dolores, Maslog, Oras, Arteche, and Jipapad were deserted. Thirteen of these barrios were declared "free fire zones" or "no man's land". Most of the inhabitants of these places evacuated to the above-mentioned towns. Also within this period, about 225 families totaling about 1,575 people opted to live in the mountains so as to avoid being caught in the middle of military operations undertaken by P.C. soldiers and the local police.

Negligence on the part of the local officials in the aforesaid towns aggravated the situation. Not a single centavo was given to the evacuees nor were houses provided for them. The evacuees were forced to stay with relatives and friends in the poblacion.

Due to lack of food, most of the evacuees suffered extreme hunger and got sick. They could not go to their farms to get food for fear of getting killed or arrested as whoever is seen on the farms is immediately suspected of having contacts with the N.P.A. A large number of farms had also been declared "free fire zones".

In the towns, also they became prey to abuses of soldiers — such as mauling, extortion, arbitrary arrest and detention without proper charges, lascivious advances and confiscation of private properties like chickens and domestic animals, cooking utensils and farm implements.

The following were reported to the Commission as some of the abuses of the military during this period:

Japay, Oras: In 1975, five farmers were killed. They were: Glorio Carol, Modesta Orantia, and three others by the names of Putroy, Pendo and Doro.

Mapnod, Caglaw-an (Dolores): Rufino Reyes was shot in the leg and is now permanently maimed and can no longer work for a living.

San Roque, Dolores: In May 1976, two farmers were killed; Pedro Ibaya and Buddy Pameda. Many other farmers were manhandled.

Kalaw, Oras: A farmer by the name of 'Piko' was killed and another named 'Pepito' was manhandled. Many farmers lost their domestic animals to the soldiers.

Some of the farmers who were arrested are reported to be still in detention centers, while others have been released after two or more months in prison camps. Many other farmers were brutalized and/or had their animals taken. The report which names names and states dates, is available for perusal at 17 De Burgh Street, Lyneham.

Second period: 1977-1978

The Evacuations during this period came in four waves

First Wave

In June of 1977, 25 families evacuated from Bo. Cabwanan, Arteche; 30 families from Bo. Lonoy, Arteche; and 25 families from Bo. Casidman.

The following incidents were the immediate reason for evacuation:

In Cabwanan: the brutal killing of Luis Norcio. He was arrested and killed while working on his farm. His dead body was tied to a post of a house and set on fire.

In Lonoy: many farmers were manhandled and were forced to leave the place

because their houses were burned down by the soldiers.

In Casidman: the merciless killing of four farmers. They were Delfin Moslares, and others named Binan, Henry and Bernas. Many other farmers were reportedly subjected to bodily harm.

Second Wave

In November that same year, more than 2,000 people were forced to leave their homes upon orders of the military. After three days they were allowed to return to their barrios

Third Wave

In December of that year (1977), This wave of evacuees consisted of 358 families totaling about 2,500 persons. What prompted the people to leave their homes were the following incidents: The shelling of the barrios of Agsam, Naga and Minap-os.

The killing of Roso Naves in Mayrokot. Agsam on December 22, 1977.

The torture-killing of Romy Oslares, a farmer from Bo. Minap-os on December 27, 1977.

Fourth Wave

Between April and May of 1978, another exodus involving 1,000 people from 185 families took place.

On April 2, 1978, two wood-cutters from Jecontol, Dolores Berting Rebato and Abe Rebato were brutally killed by Army soldiers.

About this period, 18 houses were burned down by Army soldiers in sitios Jet-

indog and Bil-og of barrio Jecontol Dolores. The perpetrators were led by a certain Lt. Cayton.

On April 7, 1978, in sitio Patag, Buenavista, Dolores; two farmers — Fortunato Sabian and Magdalena Lazarra were killed. The Army men responsible for the killings were led by I.C.T. Teodora Rosel (06F07398 PA), who also ate the liver of the victim Fortunato Sabian.

Third Period: 1979

Two "invasions" mark this current period. The first took place February 8 to 14. It was a short but massive campaign involving no less than 500 P.C. Rangers. They were brought to various points along the three rivers of Can-avid, Dolores and Oras by means of helicopters. From the hinterland and interior barrios, they swept down towards the coastal areas. The Commission received reports of what is by now, a very familiar pattern of molestation and killing of civilians, looting and destruction of the properties of farmers. — Apolonia Balena and Antonio Montallana were shot to death without any investigation while they were catching fish in a brook. They were from Balingasag, Arteche.

The second campaign, which continues to date, started in the early part of June 1979 with the arrival of the 52nd P.C. Battalion described by the military as a "development-oriented" battalion. This means that it has the joint role of a military unit and a social service agency. So far however, the social initiatives and attempts at integration with the commun-

ity have merely been a form of tactical support to the military campaign, for example, educational teams disseminating government policies or anti-communist propaganda and engineering units building roads and airstrips which have a primarily strategic value.

Troopers wear no name tags on operation, are usually dressed in civilian clothes and are, needless to say, adequately equipped with military hardware M-79s, sidearms, mortars, grenade launchers and machine guns.

In free fire zones, any non-military person is shot on sight. The victims are often farmers who have not received word that their farm is now so designated. At present, there is a free fire zone in the northern area of Eastern Samar. There are rumours that the zone may be extended to cover half of the province.

MORE EXAMPLES OF MILITARY ABUSE —

January 1, 1977 — In Barrio Salvacion, Can-avid: Junio Pagapos was mercilessly tortured. After the ordeal, with his hands tied, he was led about with a rope like an animal. So intense was the torture that his bowels came out.

March 28, 1977 — In the same barrio, six farmers were severely manhandled.

Note:

P.A. = Philippine Army
P.C. = Philippine Constabulary



The Church militant! Prayer rally for displaced Warays.

The Militarization of Eastern Samar

They were Eustazio Leguin, 42; Antonio Leguin, 40; Glicerio Obiena, 38; Dionesio Galindez, 34; Juanito Galindez, 32; and Romeo Heben, 35. To top it all — the wives of two of these men were stripped naked and the soldiers took turns in raping the helpless women. There were other rape victims about this period. Some of them were: Erlinda Obidna, Imelda Herbon, 22; Edant Lomaghos, 11; and Carmelita Ladic, 27.

April 23, 1977 — In barrio Jepaco, Can-avid: Elpidio Villacrosas was hit several times with the butt of an armalite rifle and given a "flying kick" by a P.C. enlisted man named Ramirez. The C.O. was a certain Sgt. Parenio.

May 2, 1977 — In barrio Salvacion, Can-avid: Antonio Obing-Gayan, 44, was tortured to death. His body was beaten to a bloody pulp with the use of Armalite butts. So cruel was the torture that the blood came out of his eyes, ears, and nose. His fingers were also crushed.

September 1977 — Luis and Jamer Lomuntad, both farmers from barrio Tawagan, Arteche, were arrested while getting their "Safe Conduct Pass" in the town of Oras.

April 7, 1978 — Magno Bula: He is a farmer from barrio Rizal, Dolores E. Samar; 40 years old, married to Flora Caspe with seven children. He also moonlights as a 'tuba' gatherer. He was arrested while renewing his "Safe Conduct Pass" in Barrio Villahermosa by the Army detachment in this place. After the arrest, Magno was blindfolded and was brought to another detachment in Barangay Buenavista, Dolores. There he was manhandled by the soldiers. He suffered many broken bones in different parts of his body. The barrel of an Armalite was inserted into his anus and the point of another pistol was inserted into his mouth while undergoing interrogation. The military kept forcing him to admit that he was supporting the N.P.A. Magno was arrested on the pretext that he allowed two armed men to drink 'tuba' (native wine) in his house. According to Magno these two men were unarmed; he believed them to be rattan buyers. He was detained in Dolores municipal jail. He was not charged and not given any food. He ate whatever his wife could ask from friends.

April 5, 1978 — Andres Colina: He is 25 years old from Barangay Rizal, Dolores, married to Monica Pajanustan. They had two children, aged one and three years old. Andres was arrested on his farm while harvesting his rice. He was manhandled by a group of six soldiers led by Jorge Villanueva, a private. Together with Romegio, another farmer, he was blindfolded and brought to Barangay Villahermosa where the army detachment was located. The reason for their arrest was mere suspicion of their being members of the local N.P.A. They were heavily tortured in Villahermosa and while being questioned were placed in a foxhole apparently with the intention of burying them alive. Barrels of armalites were inserted in their mouths to force them to admit to the suspicion. They suffered broken bones. They are at present detained in Dolores Municipal Jail. Their stomachs and necks were cut with bayonets. They were not charged or given food by their captors. Their wives brought them what food they could. One of the wives was a nursing mother.

Bibeario Hinandog, a farmer, was arrested while he was securing his residence certificate. He was eventually killed, after his eyes were gouged out.

On April 8, 1978, Artenio Boletin, a farmer from sitio Kagaasan, Murphy, Dolores, was killed by Army soldiers led by 2nd Lt. Anthony Gabriola.

On April 19, 1978, Loreto Jardio, 27 yrs. old, was arrested and brutally tortured in barrio Hinolaso, Dolores, by Army elements led by a certain Descar.

About this time, three brothers were picked up and subjected to torture in barrios Jecontol, Dolores. They were Jose, Mario and Romeo Lazarra. The youngest, Jose only 17 years old, suffered several broken ribs.

On May 7, 1978, Sosing Aberia of barrio Darahuway, Dolores, was killed by Army soldiers under the command of 2nd Lt. Anthony Gabriola. Seven houses were also set on fire in this barrio.

On May 25, 1978, in barrio Binayay, Lapinig, Maxim Guarino was shot and seriously wounded during the barrio fiesta.

On May 26, 1978 — Rafael Quitorio was killed in barrio Aksam, Oras, by Army soldiers. The only reason for the murder was the farmer's failure to show his "safe conduct pass". The soldiers were under the command of 2nd Lt. Ramon Erasmo (10-111791 PA).

On May 31, 1978, in sitio Bayarong, Balinasag, Oras — a mother and her daughter were shot while harvesting rice. They were Pia Pajaroja and Benyang. The mother was killed and the daughter, seriously wounded.

Elsewhere, people both in the barrios and in the 'poblacion', were reported to have suffered the same pattern of indiscriminate firings, maulings, tortures, killings, lootings and rape from the military.

April 20, 1978, Angel Nebrija: He is 23 years old, single, from Hinolaso, Dolores. He was arrested as an N.P.A. suspect. The military first arrested his grandparents as hostages. Later he was arrested together with his brother Francisco. Their grandparents were then set free. He was detained in Barrio Buenavista at the army detachment while Angel is in Dolores Municipal Jail. He had no relatives or friends to feed him and has to share the food with his fellow prisoners.

April 22, 1978: On this date two teenaged girls at Can-avid were abused by two army officers. This happened in Barrio, Mabuhay, Can-avid. The victims were Virgie and Letty Uy. They are sisters and were both attending the Can-avid Agricultural Industrial School. The rapists were known to be the two commanding officers of the two army detachments located in Can-avid and Barrio Salvacion. Both are lieutenants in rank.

Militarization of Community Life

The Commission observed a general militarization of community life. Civil institutions have been co-opted or coerced into a military support role. This includes local government and officials whose decisions are now made only with military sanction. Community groups and student organizations have either been abolished or must severely restrict their activities to those which, by no stretch of the imagination, have political implications.

Apart from military abuse of the civilian populace, there are also numerous cases throughout Eastern Samar of internal fighting among the military. We give a few well-known examples of this total lack of discipline.

Army and Navy Exchange shots, Arteche, 1978.

A basketball game between the Army and the Navy in the town plaza ended in a dispute on the court. This escalated when Army personnel brought out their weapons and the Navy retaliated. Small arms fire was exchanged around the plaza, the church (where a service was in progress) and the rectory. Some naval personnel returned to their vessel which was moored nearby and began firing its heavy guns. Understandably, the local population were panic-stricken. It continued for at least half an hour. That there were no fatalities was more good luck than good management. The Commission listened to a tape recording and commentary made by the local priests from within the church during the conflict.

P.C. vs Engineering Battalion

Oras, Eastern Samar, June 10/11, 1979. — Around midnight of June 10th the townspeople of Oras were aroused from their sleep by heavy firing coming from the vicinity of the hospital, at the western edge of the town. The N.P.A.'s have invaded they thought It turned out to be an encounter between P.C. soldiers from the local detachment and soldiers from the Army's Engineering Battalion.

The People Fight Back

Resistance by civilians to military abuse is understandably very limited. Generally, the population try to avoid contact by evacuation or passivity. But there have been some recent examples of resistance:

— "Waterlab" — Named after the U.S. skylab, the Waterlabs are floating placards allowed to drift downriver from interior barrios carrying accounts of military abuse and stating the wish of villagers that the military leave. Over the past two months many Waterlabs were seen on the rivers of Eastern Samar.

— One group of barrios decided to hold a public meeting in a coastal town late August to which they planned to bring the skulls and coffins of civilian victims and also the living victims (maimed people, raped women etc.). However, the escalation of exactly such activities as they planned to protest against, prevented them from proceeding.

— Petitions. A common response of barrio people is to draw up petitions in very moderate terms as appeals to national leaders to remedy their grievances. The Commission itself was presented with petitions. They generally included the following requests:

- stop militarization
- pull out all military battalions sent in to beef up local commands
- due process of law must be afforded to suspected individuals
- the rights of political detainees should be upheld
- lift Martial Law.

— Mass Re-occupation. The Commission was told of several plans for a sudden mass return by evacuees to their barrios. The seriousness with which this proposal was being pursued, or its likelihood of success, has still to be ascertained.

— The Church. The clergy have witnessed such widespread suffering among their people that they have spoken out in open letters on several occasions.

Martial Law — who wins ?

Denzil Don (Philippines)

Located at Bataan Export Processing Zone. Established as a manufacturer of golf bags and other vinyl products. Date of operation: 1 August 77. 100% Australian ownership under Dunlop Group. Number of employees: 180 (regular and trainees)

Pay Scale (as of Sep. 79):

- Regular workers (six months or more) — P13/day
- Casual workers (one to six months) — P12/day
- Allowance: P6.30/day
- Managerial — confidential

WORKING CONDITIONS

Forced Overtime (From a written report) "We have forced overtime almost everyday. The shortest overtime is three hours. Sometimes we have "stay-in", meaning we work from 8am to 6am the following day (22 hours!). During "stay-in" the only thing that is free is coffee. We are forced to have overtime even if we are not feeling well. Almost every afternoon the management will tell the guard on duty to lock the door so that no one could escape."

Rules & Regulations "If you are pregnant, management will force you to resign or else you are given an indefinite leave (to avoid paying maternity leave)."

"If we are late for six minutes or more, management deducts P.50 for every minute. If we are late three times in a week, we receive a memo from management (even if you're late for just one minute!) If we receive three memos, the next is suspension from work, then termination."

"If we want a leave (even in an emergency), management will not allow us unless we apply for it a week before."

who loses?

TO THE PEOPLE OF GOD IN SAMAR

AND LEYTE.

(Translated from the original Waray)

The arrest and detention of Father Restituto Cardenas, Jr., a priest of the Diocese of Catarman, saddens us. This is a clear indication of the ongoing persecution of the Church and violation of human rights.

We, the bishops, priests, and lay workers of Samar and Leyte, assembled in this our BCPC Pastoral Conference, call on all the Christians of the four dioceses of Borongan, Calbayog, Palo and Catarman, to protest against this persecution of the Church and demand the immediate and unconditional release of Father Restituto Cardenas, Jr.

We also call on them to guard against all black propaganda, threats, deceptions, harassments, arrests and even murders committed against the People of God of Samar and Leyte, particularly, against the poor, the deprived and the oppressed. In all of these, may the words of the Lord strengthen us: "Do not fear. I have overcome the world." (John 16:20) Hold fast to your Christian faith.

YOUR PRIESTS OF THE CALBAYOG DIOCESE.

Signed by PONCIANO FIGUEROA
Vicar General
Malajog, Calbayog City,
27 December 1979.

The Militarization of Northern Samar

NORTHERN SAMAR REPORT

It was in Catbalogan that the group was briefed on the overall situation in Samar. It was said that in 1971, bauxite was discovered in the upper part of Samar. This prompted President Marcos to close the island to business prospectors. To this day, only the government can issue permits to those wishing to engage in business there.

Gandara and Environs:

Gandara occupies a significant position in the quest of bauxite. Sometime ago, the establishment of a cattle range drove the people away from their homes. The people were fenced in and their lands were fenced out to provide grazing ground for the cattle. The cattle came from Biliran Island which is reputedly owned by the First Lady (Imelda Marcos).

When the people were driven out of their lands, the supply of cattle was mysteriously cut, leading to the death of the ranch. It was only after some time that the people realized the ranch was merely being used as a ploy to ease them out of the land in the least obtrusive way. The real importance of the land lay not in the grazing ground it could provide but in its rich deposit of bauxite.

It was observed that where there are rich mineral deposits in Samar, there the military presence is most acutely felt.

Calbayog:

Calbayog, one of the many coastal cities of northern Samar, is populated mostly by small fishermen. Today, they face the threat of being deprived of their source of livelihood by giant fishing conglomerates.

Catarman:

In Catarman, some social action workers reported a shootout that had just taken place in Catubig between two soldiers. This incident turned out to be simply one of a series of brawls among military men that are often reported as encounters with the N.P.A.

The week before the fact-finding group arrived, about 500 people held a seminar on human rights to protest against military abuses. A few days later the military stated its own "seminar on human rights" at Pambujan.

Pambujan:

The biggest evacuation site was seen in Pambujan. Makeshift houses were erected near the sea. A number who could not be accommodated on dry land were forced to live in small, narrow boats. The houses were usually not more than two meters wide and sheltered at least two families.

The evacuees recounted their experiences in the barrios. Most of them said that they were driven away because of harassment by the military. Unanimously, the people said they were more afraid of the military than of the N.P.A. The soldiers were more demanding, they said, while the N.P.A. never imposed on them.

One day, an encounter took place between the P.C. and the N.P.A. The attack of the latter was said to be prompted by the numerous crimes committed by the soldiers in the barrio. The fighting lasted an hour. The P.C. wanted to spray the barrio with bullets but were told by the CHDF that too many civilians would be caught in the crossfire.

Lao-ang

Military presence is more noticeable in Lao-ang than in any other Northern Samar town visited by the group. In Lao-ang, the military had an observation post in the wharf, and a headquarters in the town proper. This town, like all the others, is gripped by an atmosphere of fear ever since the military came last June. The visiting group was told that previously, the town was peaceful; people wandered about and without fear at night. At present, as soon as it gets dark, people stay home for fear of the soldiers, especially of their indiscriminate firing after drinking sprees.

People are also forbidden to use flashlights at night because the military believes that they might be used for signalling the N.P.A. In the town's strategic places, signs have been put up at the behest of the military. These signs read: N.P.A.s KEEP OUT. YOU ARE MAKING US HUNGRY. It was gathered that these signs sprung up after the people asked the military to keep out through banners floated down in banana trunks. The military claims these were floated down the rivers by the N.P.A.

Out of the 49 barrios in this area, eight were totally evacuated. All the evacuees who had come to Lao-ang had been sent back so the group was not able to interview any. They had to be sent back, it was learned, due to food shortage and lack of adequate space, not because the situation had returned to normal. Military operations were by no means over; they were only slowed down for the moment.

The Catholic priest which the group talked to gave them a good assessment of the situation in the town. He described the fear that pervades the town and surrounding areas and spoke of some of the military abuses committed against the people. He narrated that a young couple, Cornelio and Candelaria, were picked up for questioning by the P.C. and taken to the military house near the Church. Candelaria was taken to the downstairs washroom and raped several times. Cornelio was taken upstairs and tortured, after which he was forced to buy cigarettes and beer for the soldiers with his money. Both were released after the military was satisfied.

Palapag

This town is accessible only by boat. The military has a detention camp on the property of an elite member of the town. At the height of the military operations a few weeks before the group arrived, there were 10,000 evacuees in the town. Five of the 28 barrios in the area were totally evacuated, but most of the evacuees had been sent back, also because there was food shortage and extreme overcrowding in Palapag. The townspeople are expecting another wave of evacuees in the near future.

Members of the group also interviewed some of the townspeople, some of whom the group met at an elegant dinner party in a well-to-do residence. One man, a retired Army soldier, told them that the P.C. are not getting "the real N.P.A.s". Another, a prominent businessman, was anxious that the group come over to the gathering because he said he knew "what was going on".

Zoilo Francisco, 42 years old and hus-

band of Mario Morillo, is a father of four children and a farmy of Bgy. Gidagawan, Pambujan, Northern Samar. He and his family have just evacuated to Bgy. Dona Anacita of the said town. He was killed by P.C. operatives of the 60th P.C. Bn. At around 2.00 pm of August 7, he was decapitated and his stomach was slashed till the intestines poured out.

Minutes before his death, P.C. troopers, guided by Crespotin Lukban, came to Zoilo's barong-barong (nipa hut). He was taking a bath when they arrived. The soldiers told him to change quickly because he was invited for investigation at the 'poblacion'. Zoilo did as he was told and went out with the soldiers. After they crossed the bridge, his wife heard four shots. She then went through the pockets of Zoilo's used pants and found out that he had left his residence certificate behind. Aware of its importance, she asked her children to bring it to their father immediately. After sometime, the children came home crying and told her that their father was killed and beheaded. His head was taken to the poblacion (town). The following morning, Maria, with some friends, went out to look for his body. They found it near a coconut tree a few meters away from the provincial road beyond the Pambujan bridge.

An account of two sacks of heads brought to Lao-ang is one story that is familiar to Pambujan residents. It is said that whenever it has become inconvenient for the military to bring the bodies of the victims, they simply behead them and bring only the heads. At the detention center in Palapag, a string of 32 ears belonging to unknown persons were reportedly displayed for people to see.

A Government which forces refugee status on its own citizens through mass evacuations in order to save them from "subversion" deserves to be the target for international censure. Driving people into poverty and despair as a means of securing their "freedom" is to say the least a contradictory policy which, in Samar, has resulted in immense human suffering.

Statement of A Persecuted Church

On December 20 last, in Catarman, Northern Samar, a priest, Fr. Restituto Cardenas, Jr., was arrested by the military.

Father Cardenas is the coordinator, for the Catarman Diocese, of the work for the care of the evacuees and for the assistance of victims of injustice, particularly of those subjected to military abuse. His work is in line with the concerns of the Church of Samar in this painful situation; with the "militarization of the island".

His arrest and detention are for us a clear indication of the ongoing and systematic harassment and persecution of the Church of Samar by the Martial Law government. We have felt this persecution in the Diocese of Calbayog for a long time now, and still it is increasing.

- in meetings called by the military, the Church is invariably attacked and people are turned away from the Church, mainly through intimidation.
- on the sly, black propaganda are being spread around that the work and programs of the Church are "subversive".
- Parish lay workers, especially in the "centers" of Calbayog and Gandara-San Jorge, are be-

ing followed around, harassed and intimidated. One of them, in fact, our 'Alay Kapwa' worker, Mr Rafael Labutin, had been unjustly picked up, and is still in prison. — Our parish houses are under surveillance, and some priests have even been threatened with physical harm.

WHY IS THE CHURCH PERSECUTED?

Ever since we have made known our resolve to be one with the poor, the deprived and the oppressed; ever since the Church of Samar started the work of conscientizing the small farmers and fishermen and of helping them organize for their development and liberation; ever since the Church made manifest its wish to take the side of the oppressed (even when those who do so are members of the military) — since then, and precisely because of these, the Church of Samar has been persecuted!

But why is this so? Is it because the Martial Law government does not really care for the development and the liberation of the "small ones" in our society? Or is it against the efforts to defend the oppressed? Yet, this is the work of Christ and the mission of

the Church, particularly here in Samar. DECISION OF THE CATARMAN DIOCESE

Father Cardenas was arrested because of his work in the mission of the Church to defend the welfare and rights of the people. His imprisonment is a sign of the persecution the Church of Samar suffers today. Hence, as an expression of deep sorrow and as a show of protest; the bishop of Catarman, Msgr. Angel Hobayan, and the priests decided to suspend the celebration of Mass and the sacraments in the whole diocese, until such time as Father Cardenas will be given his freedom and his rights.

This, it must be understood, is not to punish the people of the parishes, but is intended to be a manifestation of sorrow and an act of penance of the whole diocese — clergy and people — for the treacherous insult done to the living Body of Christ, which is His Church. For as Msgr. Hobayan very well said, "our ceremonies would have no meaning if such suppressions and violations of human rights are left ignored". This act of penance will also serve to encourage the Christians of the diocese to a united movement of protest against this violation of human rights and of the right of the Church.

SOLIDARITY WITH THE CATARMAN DIOCESE

In view of this, we, your priests in the Diocese of Calbayog, in our meeting in Malajog, Calbayog City, on December 27, 1979, have agreed on the following:

- (1) We fully agree with the decision of our brothers of the clergy of Catarman in their act of protest. We assure them of our solidarity with them and our readiness to join them in their act of protest, if this is necessary.
- (2) As one, we vehemently protest the deceptive and illegal arrest of Fr Restituto Cardenas and we demand from the responsible government and military officials that he be immediately released.
- (3) We also protest the growing and systematic persecution of the Church of Samar, and we will have our voice of protest heard by the leaders of the Church.
- (4) We appeal to all Christians in our parishes that together we manifest our courageous and unwavering defense for the rights of humanity and for the Church, by sending telegrams or letters to President Marcos or Minister Enrile petitioning the release of Father Cardenas.

COMMUNITY LEGAL CENTERS

The law, as it is practised in Australia, is working for the rich, white, Anglo-Saxon male. If you think that this is a ridiculous exaggeration just look at Tax laws, look at rape and abortion laws, look at the cost of the court system and of lawyers, look at the language used in that system.

Quite surprisingly, not all Australians are rich, white, Anglo-saxon male. Some of us own no land, many of us are women, many of us do not read English well. The law seems like a huge establishment machine that rolls over us and keeps us firmly in our place.

As individuals, suffering from lack of money and legal ignorance (which may not be accidental) there seems very little we can do to resist the institutions and regulations which order our lives. No control over TEAS/dole requirements and funds, no control over landlords and leases, no redress for police violence, no money to fight a conviction in court.

But as a community . . . suddenly we have more leverage.

Community Legal Centres are being set up to serve the needs of people not privileged by the law. For example; in Fitzroy, Melbourne. The Fitzroy Legal Service offers a free service: legal advice is given by mainly volunteer legal and non-legal staff. But if this were all that Fitzroy did, it would not be a *community* legal service. The legal aspect is only one aspect, the whole of the problem is considered e.g. could a social worker help with the marriage breakdown, could the housing officer find a place for the client and three children to live . . . Without this 'holistic' approach the legal advice would be ineffective band-aid service.

And without the broader legal education aims, the handling of cases

would become nothing more than isolated charity. The 'Outreach law' program at Fitzroy takes legal and non-legal people into the communal places: to pubs, restaurants, youth clubs, tenements. They hope to prompt legal awareness and not only so that people bring their legal hassles to the Service but so that groups organise against the rules that create the hassles. . . rent strikes are an example.

Of course, much of this is yet to have a big effect. 'Outreach' has only been going at Fitzroy for a few months now, funding is always precarious and the disapproval from the rest of the law profession is depressing.

However, the ideal of Community Legal Centres is gradually becoming viable. At the Second National Conference, held at Falls Creek this month, it was evident that the people there were optimistic about what they were doing and not about to be discouraged by funds tightening etc.

Legal Services are not just for migrant working-class in low income areas. Anyone who can't afford legal advice (students, single parents, unemployed), who is not in an equal bargaining position (average consumer transactions, tenancy etc.) has need of the Legal Centres. As students, we should realise that we, too, have legal needs, and belong to that vast collection of individuals who seem powerless. The unemployed are also with us.

For me, the underlying philosophy of Community Legal Services is self-management. This is why they are legal services not legal charities. They should not be a benevolent handing out of the legal means to cut one's losses. They should be a concerted attempt to provide the support for communities to take control of their own lives.

Robyn Ferrell.

One could not help feeling totally enthused and inspired on leaving the Second National Conference of Legal Service Centres held at Howman's Gap from 14th - 16th March. The conference had representatives from community legal centres from most parts of Australia, members of the legal profession, legal academics and few non-legal persons (unfortunately, not enough!) The theme this year was Alternative Dispute Settlements and each centre presented its own programme, aims, objectives and problems being experienced associated within that particular centre.

A community legal service differs from the new, more conventional Legal Aid offices, in that they are community based; designed to cater for the needs of that particular community, involve community involvement and support; are concerned with legal education/awareness programmes; work closely with other community groups endeavouring to provide a much broader service than the traditional case work method. In this sense, they are not strictly 'legalistic' in that they work in close co-operation with non-legal community groups viz. social workers, students, volunteers, interpreters, etc. and most importantly a co-ordinator who ensures that the scheme runs smoothly.

However, as shown at the conference these community centres have some trouble in persuading government authorities - namely C.L.A.C. - that they are providing a much needed and viable service and thus funding is often a major problem. This is in contrast to the various Aboriginal Legal Services which have a more defined and obvious need to serve in the community where funding is more easily available. It should be stressed that the unique problems of Aboriginals are often displaced by just as pressing needs in other communities.

Another factor evidenced at the conference was that Canberra is a unique city with its own unique problems! Unfortunately, those of the legal profession and 'powers in being' are too often too willing to dismiss the need for a Canberra-based community service, for this very reason. But, it is for these very reasons that it is all the more necessary!

Caterina Salsone.



Canberra has at present one such centre, the C.C.L.S., now operating at the Foundary, 23 Batman Cres, Braddon (just behind Ainslie pub). A It has been operating through the voluntary services of a co-ordinator and is at the moment in dire straits due to lack of funding! The service operates at the moment on a referral/resource whereby the solicitor on hand refers clients to either -

- (1) The A.C.T. Legal Aid Office for those eligible
- (2) Solicitors who provide free service to those ineligible for Legal Aid and who cannot afford a solicitor,
- (3) Solicitors who work in conjunction with the centre for those who can afford legal service.

At present, a submission for a grant has been put to the Attorney-General's Department in the hope that a full-time co-ordinator can be employed. However, aims for the future include community legal education/awareness programmes; to provide legal service; itself to work in closer conjunction with other community groups in order to provide a much broader based community service. In short, to provide a broadly based community service which can cater for the peculiar needs of Canberra. However, all this is dependent upon government funding and community involvement and support and it is hoped that these ideals can be reached.

A BRITISH VIEW OF DOUBLE STANDARDS

LEGAL - ILLEGAL

By Ewan MacColl & Peggy Seeger

It's illegal to rip off a payroll
It's illegal to hold up a train;
But it's legal to rip off a million or two
That comes from the labour that other folk do
To plunder the many on behalf of the few
Is the thing that is perfectly legal.

It's illegal to kill off a landlord
Or to trespass upon his estate
But to charge a high rent for a slum is okay
To condemn two adults and Three children to stay
In a hovel that's Rotten with damp and decay
Is a thing that is perfectly legal.

It's illegal to carve up your missus
Or put poison in your old man's tea
But poison the rivers the seas and the skies
And poison the minds of the nation with lies
If it's done in the interests of free enterprise
Then it's proper and perfectly legal.

It's illegal if you are a gypsy
To camp by the side of the road
But it's proper and right
For the rich and the great
To live in a mansion and
Own an estate
That was got from the people
By pillage and rape.
That's what they call a tradition!



I UPHOLD
THE LAW

If your job turns you into a zombie
It's legal to feel some despair
But don't be aggressive, that is if you're smart
And don't you dare upset the old apple cart
Remember the boss has your interests at heart
And it grieves him to see you unhappy.

If you fashion a bomb in the kitchen
You're guilty of breaking the law
But a giant-sized nuclear plant is O.K.
Though Plutonium processing hastens the day
When the precious U.K. may be blasted away
Nonetheless it is perfectly legal.

It's legal to sing on the telly
But they really make sure that you don't
If you sing about racists and fascists and creeps
And thieves in high places who live off the weak
And those who are selling us right up the creek.
The twisters, the takers,
The con-men, the fakers,
The whole gang of exploiters.

OH CLAUDIUS, THROW

THEM TO THE LIONS!



Ian Proctor for Uni. Council

It's late, been a long day and I'd really rather write about the two amazing James Dean films I just saw at the Film Club.

But this is an ad selling Ian Proctor as a candidate for the Student Rep on University Council elections which are coming up soon.

Well for a start the position of student representative is a token one on the Council, three students and about forty academics, politicians, bureaucrats, etc.

My basic political view is that in this society the individual does not have sufficient control over things which affect him/her. If you want to brand me, brand me a lefty, supporting Student Association policy, Marijuana Action Group, The Assessment Campaign, Housing for students on a welfare basis (of which you will hear more soon), Women on Campus, rights of part-time students, The Left Group, The Mens Group (not to be confused with 'Blokes on Campus'), the idea of childcare on campus.

[I know it is a massive list but I didn't dream it up on the spur of the moment, I have been involved in all those areas over the last two years (except women's group for obvious reasons)]

the Cottage, the continuing existence of Lennox House, the campaign by Garran Hall members to oppose rent rises to pay for the University's bungle which means a changeover from oil to electricity heating in the hall. Legal aid service, continuance of Human Sciences and Women's Studies programmes.

And if you were wondering if this lad opposes anything at all . . . The Fraser Government in general, specifically education funding cuts, Anti-Abortion on Demand Lobby and reactionary groups.

Finally there is a contradiction in wanting people wanting to control their own destinies and then running for an elitist position on this Council. To minimise that I hope that if I am elected to be able to discuss issues with as wide a cross-section of the university community as possible, full-time, part-time, mature age students, staff, etc.

Well it is later and the sequence is stuffed but there's my policy and attitude in one page, by the time you get your ballot through the mail it'll be slicker (they set a strict word limit).

Professor John Malony of the History Department, A.N.U., in an Orientation Week talk entitled "Demythologising the University", said that if you are a Christian you should be aware that it is a myth that the A.N.U. is predominantly a campus of strident atheists who are eager to seek out Christians to intellectually ravage, ridicule and generally harass. (Perhaps Canberra's most off-beat religious columnist, Ian Warden, would suggest throwing pigs' blood and mouthing Black Mass chants). Professor Malony lamented that it was only a myth. Such expressed regret causes me, with my vast psychological training (I've so far heard Freud's name twice in my Personality Theory lectures. He was Austrian - you know) to detect a touch of the masochistic, of the Id struggling for expression!

Rather, the Professor suggested, Christians are mainly regarded with indifference, or at the best, bewilderment. Christians are seen as individuals who adhere to some specified set of dogmas, which have no apparent relevance to the problem, or manner, of living today.

If such an interpretation is correct - that Christianity has become nothing more than a personal, intellectualised worldview that one can innocuously accept or reject - then it reflects just how far the meaning and significance of Christianity has been distorted and how far the sheep have strayed, the harvest has been scattered, the Prodigal Person has lost his/her (?) sense of identity, sex, "integrated wholeness", the packet of sultan's s/he bought for lunch.

Do not despair dear reader! 'all is not yet lost! (apart from a few readers by this stage, I would think). Christianity does have implications for the lifestyles of each of us and for the social, political, economic and spiritual organisation of society. Christianity is not about uncritical adherence to a rigid set of propositions. (Or even favour-

TEAS THE OMBUDSMAN . . . Ombudsperson, should it be? Well, this person can help you. Or, rather, this department. In particular, TEAS HASSLES provide nice little brain teasers for the ombudsman.

The ombudsman is there to investigate complaints of mal-administration in government departments. Unlike the courts and other review bodies, the ombudsman is given, by law, access to government files and is not supposed to get bogged down in technical legalese; 'fairness' is the criterion. Although the ombudsman's department can only make recommendations they are usually LISTENED to.

I cite my own case. I rang the department after literally months of hassles with TEAS: petty fogging requests for information; delays in supplying appropriate forms and details and sending same to wrong address (i.e. to W.A.I.) They (the ombuds people) rang the TEAS department immediately and that afternoon I had a promise of my first cheque within three days. There; magic!

Seriously, it is quite iniquitous the sort of bureaucratic bumbling in some government departments over matters drastically affecting our lives. Take control as far as you can! The ombudsman is just one way.



able propositions . . . 'Hello Cheeky!')

As one response to the challenge of better informing people - Christians and non-Christians alike - about the nature of Christianity, the World Council of Churches (W.C.C.) will hold a Conference in Melbourne between May 12th and 25th this year, to explore the meaning of 'mission' and 'evangelism'. Many people have stereotyped ideas (it comes from the ancient Greek meaning 'ideas heard with both ears') about what 'evangelism' involves. If it is not about mercilessly haranguing people when they have made it clear that they're not interested in 'the product', then what does 'evangelism' involve? Similarly, 'mission' is often regarded as packing your bags and going overseas to 'convert the heathen'. Under this narrow definition maybe even I should become a missionary as I've been told by people on many occasions that they'd prefer to see me leave the country.

In first term the Australian Student Christian Movement (A.S.C.M.) at the A.N.U. will be holding a series of ten studies based on a booklet called "Your Kingdom Come". This booklet was prepared to help focus people's thinking, praying and curiosity on the W.C.C. May Conference. The studies will be held weekly beginning on Monday, 24th March between 12.10pm and 1pm in Tutorial room 1142, History Department, 1st floor, Haydon Allen Building, with a repeat parallel session being held on Tuesdays between 2 and 3pm in Room G32, Hanna Heumann Building (near the A.N.U. Union - Haydon Allen area). The studies have been prepared by people around the world.

DISCOVER CHILDERS STREET HALL

Australian Theatre Workshop, a group formed a decade ago to present the plays of the then "new wave" of Australian playwrights such as Buzo Hibberd, Romeril and Williamson is to present a season of two plays at Childers Street Hall over the next three weeks.

The first production is the prize winning play by one of England's leading dramatists Wilson entitled *The Glad Hand* - set on an oil tanker captained by Ritsaat a hopelessly obsessive anti-deviant South African who is attempting to travel back in time to call up the Antichrist in order to destroy him and render the world free from Communism. Ritsaat chooses the cowboy strike in Wyoming in 1886 as the last safe manifestation of the Antichrist (the Russian Revolution is far too great a risk) with hilarious consequences.

The Ombudsman (Commonwealth)
Prudential Building,
University Avenue,
Ph. 47 5833

Robyn Ferrell.

They will be participatory, not straight lecture-style and their titles are (1) a Prayer of Hope; (2) a Hymn of Praise; (3) Good News to the Poor; (4) the Kingdom of God and human struggles; (5) the Church Witnesses to the Kingdom; (6) the Crucified Christ challenges human power; (7) the Necessity of worship; (8) the meaning of mission in the world; (9) the meaning of conversion and (10) Freedom to act in the Spirit.

Everyone, including Anglicans, are welcome. If you miss the first study because you have read this article after March 24, don't slash your wrists. Simply come along to the following meeting or ring me, night or day, on 47 8868. This service includes in-depth conversations, messages, leather . . . Enrol in my new "Confession can be fun" course . . . No, no only joking bishop. Just ask for 'handsome' Anyone who answers the phone won't have the faintest idea who you are talking about. Then ask for 'John Ball' and they will know. Do come along for the studies. All S.C.M. people are basically cuddly and lovable. Well, I am, anyway. The rest are a bit obnoxious, to be frank, but 'Let s/he who is without aim cast the first stone!'

I hope you have extracted the important details (both of them) from this literary masterpiece. For those of you who are angry, feeling you have been misled by the heading to this article, I should say that you weren't expected to take it seriously. After all, it was only a throw-away lion.

John Ball.

The play has been described as "an absurdist drama, which cares about the world we live in, a surreal work of social realism". Music for the production is "borrowed" from the Electric Light Orchestra, Pink Floyd and the Sex Pistols assisted by that well known Australian immigrant Robbie Biggs.

The second play in the season is an adaption of an Elizabethan novel by Thos. Vashe "The Unfortunate Traveller" which has been retitled "Jack Wilton's Wantonness". The adaption has been made by Dr Ken Gardiner and Ralph Wilson and an evening of exquisite Elizabethan entertainment is promised.

The Glad Hand -
Wed. - Sat. 12-15 March
" " 19-22 March

Time: 8.15 pm.

Jack Wilton's Wantonness

Wed - Sat. 26-29 March

Time: 8.30pm

Admission both plays - Students \$2.

A.N.U. LEFT GROUP

THE A.N.U. LEFT GROUP EDUCATION CAMPAIGN

In the last issue of *Woroni*, a concerned student, one J. Hudson wrote a letter to the editor requesting further information on the Left Group and our assessment campaign. The purpose of this short article is to inform J. Hudson (and others who are interested) about the assessment campaign. (For general details on the Left Group see an article elsewhere on this page.)

Towards the end of 1979, the Left Group decided that one of its major activities for 1980 would be an "Education Campaign". It was decided that such a campaign would be launched because it would hopefully interest students — education being an issue most students think about at one stage or other during their career as students. The purpose of the campaign was, and is, to raise important questions about this hopefully relevant topic in such a way as to encourage students to take a more active part in controlling their daily lives. People's management of their own lives, in co-operation with others, being one of our major aims as a Left Group.

Our first form of action in the campaign was around the issue of assessment. By producing posters and leaflets, contacting lecture groups and convening meetings on this topic, we hoped to make students aware of their right to be consulted on course content and assessment. We did this in the hope that some students would take an active part in determining how they were going to work and structure their courses for the forthcoming year. Whether continuous assessment, or exams are adopted as the assessment procedure for courses will intimately affect students for the next nine months, thus by encouraging students to exercise their rights are hoped to get them taking more control over their destiny.

The results of our actions on this issue are hard to gauge. But judging by some reports, several units have fundamentally restructured their assessment procedures on account of heightened student activity due to Left Group activities. Furthermore we had a turnout of between 80-100 people at our Education Rally on Wednesday, March 12. We found this most encouraging.

"Assessment" is not the be all and end all of our campaign though. It is merely part of the overall Education Campaign. Other activities already planned include pushing for more active student participation in the Departmental Committees (the basic level of campus administration), encouraging evaluation of courses as the year goes on, hopefully culminating in a counter — Faculty Handbook giving a critical analysis of Uni courses, and encourag-

HOW DOES IT WORK

The A.N.U. Left Group was originally formed as a Combined Left on Campus, with the aim of furthering action and discussion which all those of the Left on Campus could agree with, finding strength and education in co-operative action, without the factionalism often associated with more remote questions. In practice it soon appeared to have a concentration of libertarian socialists as there were individuals of such tendencies previously eager to work but unable to find unified arrangements for collective activism. One of our more theoretic concerns this year, as a result, has been the nature and structure of our meetings, in particular the possibilities of bad authoritarianism or abstractionism or sexism (excessively analytic or exterior-directed or assertive or dominating), to dismiss such threats or to act upon them.

This kind of concern has been fairly important as it is only by our meetings that the A.N.U. Left Group can be defined, identified or judged. And it is our meetings that control all manifestations. The Tuesday at Five general meeting has been going since last year: as an example, our next meeting (at time of writing) will discuss tactics and the formation of working parties for immediate events, discuss anything else suggested by those in attendance including the formation of mid-term strategies, and have a discussion on 'class analysis', to learn together. In the ensuing week we will presumably implement these initiatives and objectives, according to our individual levels of commitment in as co-operative and free a format as is possible, given needs for organisation and achievement.

If this sounds abstract, we have worked with the U.W.U. on last year's National Youth Conference, which efforts including ours completely exposed as a sham. We supported Ray

O'Shaughnessy and the Committee for Low Cost Accommodation. We have supported the Committee for the Right to Work (not without discussion, or automatically, by any means). We supported a popular front campaign against police harassment, in particular the use of an obsolete hawkers' licensing ordinance to persecute distributors of political publications. We have an Education Wing meetings Thursday at 1, which has so far almost completed an assessment campaign and is now considering year long objectives. We are in the process of generating an accommodation campaign, with some stress on building up a campaign with a large number of direct participants where possible.

Also we have Hoffman theorists: some of us into socialist bush-dancing, others are anarchic punks, even this article within a supportive group after we had a Left Group expedition to see 'Life of Brian' recently.

But more on the writing of this: it sounds like a very coherent 'we' doesn't it? this is only a personal analysis, vaguely approved by a roomful of lefties some of whom were half asleep. My authority is derived from my participation, and the trust of the meeting which lent its name to my opinion, even while constructively criticising where necessary. The group is very flexible, quite open to anyone describing themselves as being of the left. Even A.L.P. Students and Maoists are welcome. Of course, no-one would expect to be immune from questioning of beliefs and, for example, anyone being sexist or racist would find an invigorating discussion inevitably followed. So, we, as individuals, speak up wherever we disagree, not to stop the spread of particular ideas by force but to change them through discussion. We do really welcome anyone, and earnestly wish not to become bound to one sort of approach.

ing students to work on academic studies in different ways. In particular we will be encouraging innovative work patters, e.g. play productions in history units (one group doing the Modern Revolutions Course is toying with the idea of having a play about Lenin's funeral.) Furthermore, we will be encouraging groups of students, to work together on essay topics or prac. reports; i.e. to co-operate in the learning process, and not compete. Several of us did this last year and found the experience extremely rewarding. For it is only in interaction with others that ideas and individuals begin to develop.

But besides these particular ideas, we hope to foster a more general movement on campus questioning basic social institutions like compulsory assessment, competition *per se* and the limiting nature of disciplinary knowledge. Further we hope to prompt debate on the present educative system which is characterised by a strict division between "teachers" and "students". The former imparting wisdom, the latter passively receiving it. We view education, like most other aspects of social reality, as a process that develops as people come together, and that in turn helps individuals to develop. That being the case no one person or group can assess, administer or manage such a process, and consequently we call for control of the education process by all those involved in it. Those at present most involved are students and staff. It is for this reason, as well as our belief that democracy is active, collective control by people of their future, that we hope to encourage debate and action around the issue of "Democratic Education: student-staff control".

Finally, one of the premises in which the whole campaign is based is summed up in Rosa Luxemburg's maxim "Education through Action". We believe education doesn't just involve reading books, discussing and theorising. It also involves taking a stand and struggling for what you believe in. We would argue that the problem with most people at university today is that they only try to interpret the world, the task however is to change it. It is only by engaging in such action that one can better understand the world. Equipped with that fuller understanding, one is better able to change it. And thus the process goes on.

A.N.U. Left Group Education Collective.

LEFT GROUP

an imagination marx lenin
socialism feminism creativity equality
t class struggle unions parliament cl
acy freedom formalism self-management a
assessment gramsci communism demogcracy
rsky stalin bakunin marx lenin trotsky sta
creativity imagination marx lenin trotsky sta
ality socialism feminism anarchy equality soc
in fun fun fun fun fun fun fun fun fun fun
re learn 3 speech 3 struggle 3 as pa
ky stalin bakunin marx lenin trotsky sta
fun fun fun fun fun fun fun fun fun fun
ivity imagination marx lenin trotsky sta
socialism feminism anarchy equality
fun fun fun fun fun fun fun fun fun fun
ches badges unions parli
arx lenin
imagination
a narchy eq
fun funfun
badges post
nions pa

imagination
anarchy
badges p
unions r
munist

ity soc
ent class
mocracy
ent as

strugg
freedom
assessment
in bak

equal
posters
parliam
m dem

MEETINGS

Tues 5pm

Education Thurs 1pm

Accommodation Thurs 5pm

Quiet end of the bar

Student accommodation

PROFIT

Here are some interesting details relating to the A.N.U. Housing Operation:

Original estimated nett profit for 1979	\$4,000
Actual Nett Profit (as of Sept 1979)	\$121,000
Reserved estimate Nett Profit for 1979	\$161,000
Original estimated Nett Profit for 1980	\$39,000
Actual Nett Profit (as at Sept 1980)	\$.....?
Revised estimate Nett Profit for 1980	\$.....?

(These figures are by courtesy of official University Administration financial statements).

* In respect of 1979, these figures indicate that the Housing Operation made a profit of \$346.98 for each house and flat.

* If three students were sharing a University owned house or flat and were paying a rental of \$53.00 per week, \$346.98 represents 6.6 weeks rent.

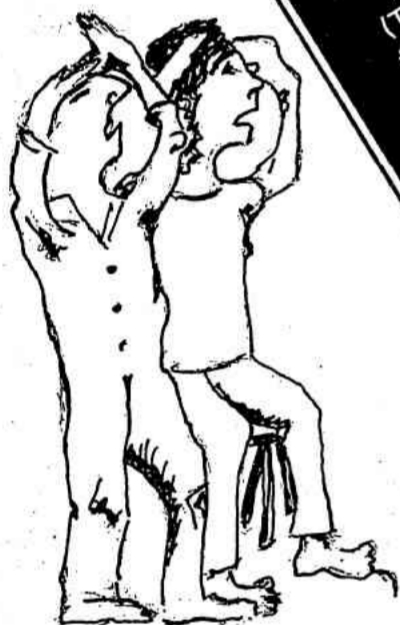
* If the house or flat was occupied by the same three students for 33 weeks, at \$53.00 per week, their total rent payed would be \$1,749.00. Without the profit made by the University Administration their total rent payed would be \$1,402.02, which would be \$42.48 per week.

* The rent of \$53.00 represents 39.4% of the income of these students, if they were receiving full T.E.A.S. A weekly rental of \$42.48 represents 31.72% of their income per week. In other words, 7.81% of the weekly Housing Operation.

* The total income of the Housing Operation for 1979 has been estimated to be \$1,320,000.00 (ex-official University financial statements). The nett profit of \$161,000.00 represents 12.2% of the total income.

One of the questions related to the fact that if the rent for a house occupied by three undergraduates receiving FULL TEAS was \$53.00, then this represents 40% of the combined income of the residents:

Assistant Vice-Chancellor: "Yes, we are aware of the situation. However, the University Administration is not aware that there should be any relation between the two (i.e. the rents and income), it doesn't believe that it should accept an indexed rent for its houses and halls of residence."



The council shall not, except with the approval of the Governor General, alienate, mortgage, charge or demise any lands, tenements or hereditaments of the University, except by way of lease for any term not exceeding 21 years from the time when the lease is made, in and by which there is reserved, during the whole of the term, the highest rent that can reasonably be obtained without fine.

Section 26.2
The ANU Act
1946.



OPEN LETTER TO STUDENT ACCOMODATION:

It is 7.30 in the morning and I AM FURIOUS. At this moment university workers are demolishing the garage on the property we lease from the University THEY ARE DOING THIS AGAINST THE WISHES OF US (THE RESIDENTS) and WITHOUT CONSULTING US AT ALL.

This morning's demolition was too far progressed to stop it. Instead of having an aesthetically pleasing vine covered garage (though admittedly useless for storage) we will be faced with a scar in the backyard. Student Accommodation seemed to have based their decision on the aesthetic considerations. It is the values of residents that count, we live there.

I've got the lease here. If we have any legal remedies available you can bet your life we will pursue them.

Yours in all the anger possible.

Ian Procter,
Tony Ayres,
& Robert Griev.

P.S. The first I heard of the demolition plans was by chance at the Student Accommodation Office. I loudly complained that the residents must be consulted. I WAS TOLD TO COME AND TALK ABOUT IT AT THE END OF

THE WEEK. It is the morning after that discussion and the crowbars axes etc. are swinging.

Ian Procter.

P.P.S. In case you have not caught on the issue is THE RIGHT OF INDIVIDUALS TO CONTROL THEIR OWN ENVIRONMENT.

Stuff the tenants, rip it out

Here is a true story from the files of University Housing Mismanagement. University student trudges into Scriviner St. shack. Looks out back window and discovers that backyard

trees have been torn down. Student in a fit of lethargic anger lurches into backyard and discreetly asks University maintenance "what the fuck's happening!!" Student is informed that the electricity line is being cleared. Student considers — why do they need to knock down the entire backyard just to clear an electricity line 25' in the air. Answer comes in blinding flash of (Sir)realism—Housing wants a business-like job done so that it will not have to be done again for 25 years. Faced with the fait accompli and this great efficient insensitivity, student retires to shack and eats some mandrax.

ON THE POVERTY OF STU

"HOUSING NUMBER TWO" — Concerning all University Student Accommodation and its lack.

When you take all the padding out of Section 26(2) of the University's Constitution, it reads thus:

"The (University Council shall not alienate any lands or tenements, except by way of lease, in which there is reserved (charged) the highest rent that can reasonably be obtained without fine."

Successive generations of students have been assured by University Administrators that this provision requires absolutely that they adopt the attitude of a market landlord, obtaining the highest rent the market will stand, on all their property. The position however is not this clear; the ambiguities can only begin to be articulated in this article. In an interview with the Assistant Vice-Chancellor, we were instructed that S.26(2) required the university to achieve the maximum rent it can without incurring a "fine", for breaching rental control laws. (In fact, rent control laws only apply to houses and flats assessed by a "fair rent determination" — a government office. It could seriously be argued that this whole provision lapses because the university has not sought any fair rent determinations and so is not liable to rental control laws.)

Even so, in a subsequent interview with the Bursar, we were assured with equal unequivocation that "without fine" is an obscurity, referring to a fee for handing over the key to a leased premises. This fee does not exist in Canberra and, so, rent is charged, 'without fine'. Such an interpretation renders the section as follows . . . "the highest rent that can reasonably be obtained." Either way 'reasonably' figures as the important term in the provision. We challenge the Administration to give "reasonably" its full scope; in meeting its legal obligation. Then, the Admin' must show itself to be not unreasonable in structuring rents, given the financial position of student residents.

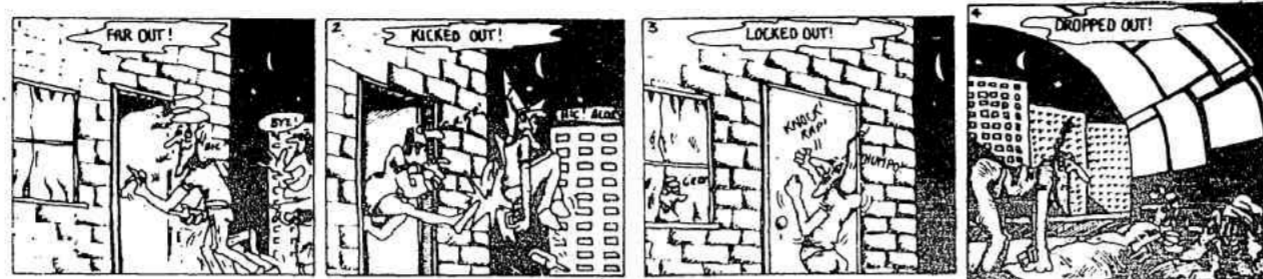
"In Essence . . . a Business"

The Bursar: "Many people have ideas from time to time about what we should or should not be doing with our housing operation. The fact is, however, that the university is not a welfare agency. It has no mandate whatever to fill real or supposed gaps in the community's welfare or social security legislation.

"In essence, our housing operation is a business — and must be run in a businesslike manner."

(Extract from talk given by J.A. Coleman to the Real Estate Institute, Canberra, Canberra, 29 June 1978)

It is reassuringly inconsistent to note that the Bursar is of the firm belief that it is regardless of S26(2) that the administration adopts market policy in respect to housing. Even if there wasn't such a clause the University would be handling the business in the same way, "because it is a prudent manager". The Assistant Vice-Chancellor once answered that, "the University has not thought to be a commercial landlord".



Our argument is that it is exactly this market philosophy which is responsible for exacerbating the deprivation of students in being able to find neither adequate nor cheap accommodation. Further, that such a philosophy is inevitable, given the centralisation of power in this university.

Firstly, Student Poverty!

Without child endowment, the maximum level of TEAS stood at 55.8% of the March Poverty Line. Nine percent fewer university students received any TEAS at that time than at the same time in the previous year. The maximum parental income for maximum TEAS in 1974 stood at 131.3% of the minimum wage (male, of course). By 1979 that figure had reduced to 103.8%. (A person living on 103.8% of the minimum wage (male) in the A.C.T., is entitled to welfare housing through the Department of the Capital Territory!).

The University's Housing Operation declared a profit last year of \$161,000 (courtesy University auditing accounts). This represents a conservative estimate as large amounts of their declared expenses are non operating (i.e. invested for some distant thunderstorm). Further, it represents a 12% profit overall. (see inset).

Bear these figures in mind and consider the obvious: that housing is a basic human need. We find it extraordinary to be informed that, while the university administration is aware that if the rent for a house occupied by three undergraduates is \$53 per week and that if the source of income for those undergraduates is FULL TEAS that such rental represents 40% of the combined income for the occupants, it is "not aware. . . that there has been or ever should be a relation between student income and rental levels." (The Assistant Vice-Chancellor) It is precisely the recognition of such a nexus which we are asserting to be the prerequisite to the meaningful amelioration of student poverty." Students and other low income earners should not pay more than 20% of their average weekly earnings on rental accommodation." This suggestion has here been extracted from the papers of a 1979 N.S.W. Regional A.U.S. Conference on Student Housing. It can be found in United Nations papers, those of the Henderson Committee of Enquiry into Poverty and, in practice, virtually nowhere.

Welfare?

In asserting the need for "welfare" based policy making in University administered accommodation, we are

demanding in part that rental charges be calculated as a fixed percentage of income; and thus on the twin bases of need and ability to pay. Philosophically, we deny the justifiability of any system, imposed on such an affluent society as ours, which must (to be 'prudent') be based on the abject deprivation of any class of its members, simply in order that others may live in such considerably better style.

Such a scheme is operated effectively for 'married postgraduate scholars' and quite rightly so. From 'Schools and Services funds', capital is provided on a quarterly basis for their departments to assist these people in meeting the fully rental tariff on University houses and flats. (Profit made by the University Housing Operation flows into such general revenue as provides these funds). Thus, pedantically, S.26(2) is not breached, even if it is circumvented. Again, let it be stated, we are not opposed to this scheme except that it is not widely enough available.

Degrading?

The University administration will give two answers to any undergraduate request for such assistance across the board. Firstly, the funds are not available. In answer to this, refer to our sections on the profitability of the Housing Operation. And we refer to our philosophical premise that human need is not a matter to be dealt with at the expedience and whim of the affluent.



The final administrative procedure.

DENT ACCOMODATION ANU 1980

Secondly, we have already been informed that we should find it degraded to receive such 'charity payments'. Is it preferable to be degraded by simple economic disinheritance? Yesterday I talked to a student without anywhere to live. Does she lose all rights of choice because the university can only fit her in in places she would not choose to live. There are not enough places to go to group tenancies outside Government housing and students are officially disallowed from the large number of vacant Government owned houses in the A.C.T. Let it be stated, once and for all, that any degradation felt as a result of benefitting from a welfare based housing policy is entirely the construction of those who do not need it. *It is because we live so far below the poverty line* — because we are low income earners — that we demand a rental system for all students based on 20% of average weekly earnings. Our demand is not conditional on the abominably low level and availability of the present TEAS allowance. As long as we are low income earners, in a system which provides for others so much better, we shall demand rental justice in accommodation. This is what we mean by 'welfare'.

Welfare and Autocracy

The closest thing to a direct participation of students in policy and decision making concerning student accommodation becomes irrelevant when the power of the university administration and, in particular, Finance Committee is considered. Student residents 'participate' in the "governing bodies" of all "collegiate accommodation". This is what defines it. Student residents in non-collegiate accommodation have three token representatives in the Management Committee for Non-Collegiate Accommodation (out of eight people) and students taken together are represented by two Student Association members on the policy making body, the Co-ordinating Committee for University Student Accommodation (out of nine people)

Students denied Housing

Not are we only tokenly represented but our representation is on committees whose role is only token. In 1978, for example, the Management Committee recommended that in 1979 the number of dwellings made available to undergraduates should not be less than 60 and that those be made available on a cost-recovery basis. The co-ordinating Committee, which is responsible for policy suggestions recommended that a lesser number of houses and flats be made available to students (4) and on a market rent basis. They summed up this argument thus:

FOR (Ignored by university)

1. University service
2. Cost to student — cheaper
3. Life style experience
4. Special needs
5. Identification of welfare needs

AGAINST (Adopted)

1. Cost to university
2. Deflects students from other university provided accommodation.

....it is exactly this market philosophy which is responsible for exacerbating the deprivation of students...

....the University Housing Operation declared a profit last year of \$161,000.

It is worth noting that a senior administrator of the university — a member of the Finance Committee — indicated to us that there has never been any question of not charging market rent. Not only that but that the administration is being 'admirably flexible' in providing even this number of houses and flats for undergraduate rental.

Administration 'Unaware'

All of the officers of the University to whom we have spoken were unaware of any serious problem in undergraduates' gaining access to university houses and flats. The Student Association is certainly aware of this quite subtle form of discrimination. One group of students with whom we have spoken were 'downright furious' when the Administration's ignorance was reported to them. They had applied for a University house on a group tenancy basis last December, to be informed only in late February that they had been unsuccessful. Two of them, interstate students, returned to Canberra unaware that they would have nowhere to live until late in O-Week. They regard themselves as lucky to have found accommodation in the private market as close to the university as Downer.

Full marks to the people in Student Accommodation. Unable to alter the bureaucratically mandatory insensitivity of the more powerful among them, they put in maximum effort to get these people a group tenancy against all the bigotry and prejudices of the private market.

Note: The University owns 464 houses and flats.

How Benevolent can a Despot Be?

'Quite frankly', the Bursar was keen to give us some advice. The 'Admin' sometimes receives a bit of a hard deal from students. We ought to understand that there are many competing constituencies involved; were we to push too hard for access to more and cheaper accommodation the Admin. might not be able to be quite so flexible in favour of students. If we would just shut up with our protestations the 'admin.' would be able to get on better with the job of doing our best interest. Likely? We propose otherwise:

— A student was taken to court two weeks ago for inability to pay the rent on a three bedroom house in which only two rooms were filled (see story over page).

— Late last year residents of a Scriviner Street Uni house awoke to find their previously shady gardens lopped off at the three foot level.

— Last Wednesday residents of 21 Mulga Street O'Connor awoke at 7.30am to find their garage being torn down. These people had been given no forewarning of this invasion and had, the day before, asked that the garage be left standing. No reason has, as yet, been forthcoming.

— Fees, tariffs and rents have risen across the board, in university accommodation. The one exception is Garran Hall, where the most direct threat has come in relation to heating conversion costs. Except Burton Hall residents who are already paying an amount towards 'heating replacement costs'. In University houses, student rents have increased 40.45% in the last three years. In the 90% of university houses allocated to staff and

graduates rents in the same period have increased 34.3%

— One half of Corin Huts has now been removed to house a chemistry lab. The vacancy rate in the half left is higher than it was when Corin was complete and \$2 a week cheaper. 'Corin will go by 1984' (the Bursar).

— We must consider Narellan House later this year' (the Assistant Vice-Chancellor)

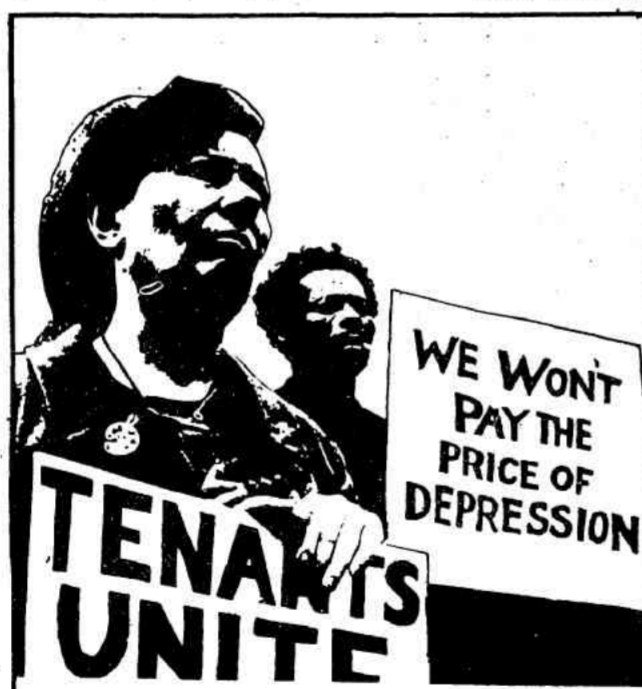
— The University plans to charge residents of halls and colleges for conversion from oil to electrical heating. It "cannot be expected to meet this cost". The Administration would not be prepared to abrogate to residents of Garran Hall a decision as to how much they could afford to pay towards the expense of the conversion.

Garran Hall members Union has responded directly, passing the following motion:

"That we shall oppose any move by the University to make us pay for the conversion from oil to electricity."

Given the autocratic nature of the University's decision making structure, which we have tried to portray, our conclusion can only be that it is time for solidarity and it is time to make demands of the Administration. The G.H.M.U. motion is very important. Now it is time for all students who feel affected by the state of student accommodation to unite so that our demands will no longer be ignored.

Robert Griew,
Jeffrey Dalton.



To this effect we call for full attendance at

A PUBLIC MEETING.

DOES THE LAW PUNISH RICH AND POOR EQUALLY FOR SLEEPING UNDER BRIDGES?!

THURSDAY the 27th

H.A. Tank 8.00 pm.

....it is because we live so far below the poverty line-- because we are low income earners-- that we demand a rental system for all students based on 20% of average weekly earnings.

STUDENT HOUSING: The great rip-off

Students In Court

Last week the University took two students to court. In an act of scandalous victimisation, the wealthy Housing branch recouped a meagre \$130 from 5 months investigations. Rumour has it that the bureaucracy spent \$250 in bringing the case to a conclusion. WHO'S MONEY WAS THIS THAT THEY SPENT?

WHAT WAS THE POINT?

The court action resulted from our refusal to pay money for a room that was empty in our house. According to the terms in

the lease, it is the responsibility of the lessees to pay full rent weekly, even though a room may not be occupied. But there is some hope: rent reductions are granted in special circumstances. In our case: NO!...although sufficient grounds had been offered.

Obviously the University was victimising its student tenants. Their disregard for our well-being was highlighted by actions on their part to encourage other students NOT to live in our

house. And yet they then have the cheek to take us to court! The morning in court was interesting if only from the sight of University bureaucrats pacing the blank carpets.: Colin Plowman, Pat White, Pat Wilson and Verna Rosling. The speed with which the University bureaucrats pushed for a settlement amazed us. Why had they bothered to bring the matter to court? Why could they not communicate through more personal levels if an out of court settlement was their aim?

We feel that as this year continues University housing will become more alienated from its tenants. This is in part due to its market rent strategy. But this is not a good place to be. Students and staff must cooperate for any meaningful changes to occur. But the Housing branch lacks the motivation to do this! Is this due to the people who run it, or is it the result of constitutional limitations? Whatever the reason, let's beat the bias against students and work a deal that satisfies all.

The Occupation Of 27 Brian Lewis Crescent

Last July there was an urgent need to find a site for a new creche on campus. The University could not provide any suitable site — the only suggestion was the use of some of Lennox House. It was, however, evident that there were many under-utilized areas of campus and some students carried out investigations of these.

It was discovered then, that there was a house on campus, 27 Brian Lewis Cres., just behind University House, commanding delightful views of the lake, which was being used as a furniture storage place. On further investigation it was revealed that the house was a large one, with three bedrooms and a den (later used as a fourth bedroom), that it was filled with mattresses, bookcases, boxes of carpet tiles etc. and had been vacant for at least a year. It was not long before an occupation party was

organized — and moved in. The University was informed that the house had been occupied by a group of students and negotiations commenced. Three demands were put to the university —

- 1) That suitable accommodation be found for a new creche
- 2) That 27 Brian Lewis Crescent be immediately turned over to Student Accommodation for use by students,
- 3) That an immediate inquiry be instituted into the University policies of housing and usage of space in general.

It was evident that there was considerable embarrassment to the University's part over the use to which the house had been put. It was soon determined that alternative storage space could be found for the furniture in the house, and that the house would then be available for accommodation.

Thus, in reference to the demands made by the occupying students the University worked out a compromise with residents of Lennox House over the situation of a creche there — it has still to be seen whether that arrangement is satisfactory — agreed that 27 Brian Lewis Crescent be available for student tenancy, and subsequently, remained in the house until December, at which stage the house was turned over to a visiting academic — and agreed to institute an inquiry into accommodation policy. Since the occupation, there has been no evidence of the final demand being adhered to. There has been no consultation with students over the University's housing policy. The direct action of students in the occupation of 27 Brian Lewis Cres. put pressure on the University. That pressure was able

to ensure at least some action on the urgent creche question and, it was able to ensure adequate accommodation for a while for a group of students. That pressure was not maintained however, and thus the major questions which lay behind the occupation were not answered. It is clear that if the housing question is to be resolved, if students are to be given a fair deal, there will be a need to take direct action.



CORIN: An Endangered Species

Nestled amongst trees, near its more pretentious neighbour Bruce Hall, lies Corin Dam Huts. The lovable grey metal and wood huts are known more affectionately by several generations of students as simply "the Huts". They provide much needed low cost student accommodation.

During 1979 the committee on non-collegiate accommodation (a lap dog for Plowman and Lowe) decided to "re-locate" half of the "huts". This decision was ratified by university henchman Assistant Vice-Chancellor Plowman and Vice-Chancellor Lowe. This was despite protestations from Corin residents, the unanimous backing of the Students' Association the collection of 1,200 signatures opposing the removal, numerous representations and press coverage in The Canberra Times and Woroni.

As a result the heavy equipment moved in just as Uni was beginning and removed two blocks.

Corin Huts has many enemies in the Uni bureaucracy. Despite its smooth talking facade of concern the University administration saw this as an opportunity to rid itself of a blot on the respectable A.N.U. campus. After all it was, visible from Bruce Hall, lowering the whole tone of the neighbourhood. In part, half of Corin was liquidated because it did not meet the criteria of the staid university power brokers. Many spurious arguments and much smooth talking were used to try and dupe the residents. It was well known that R.S. Chemistry had put a claim in for the huts long before official decisions were announced. It is apparent much lobbying by the Head of R.S.C. went on behind the scenes. It was alleged that

Corin was near the end of its physical life and yet it seems quite acceptable to Chemistry. The need for the Minister for Capital Territories permission for Corin to remain as accommodation proved to be yet another red herring.

Corin provided not only cheap accommodation, but an alternative lifestyle to that offered by the traditional university residences. One of our main arguments for the retention of all the huts was that Corin would cease to be a viable community entity with only half the rooms.

Enough of the past, what of present. In typical university style when the huts were finally moved the new academic year was upon us, so that the residents have been living in a building site for four weeks. The old toilet block still lies in a gregarious state nearby, awaiting removal. To add in-

sult to injury the university raised rents. At the same time a kitsch redecoration was done, paid for no doubt by increased fees. Many have found even Corin too expensive to live in. Will our predictions of the viability of the Corin community be correct. We hope not, but sadly it may be true.

In the original plan it was intended to axe all four blocks. Only pressure on the administration saved two: an about face by administration and they only ever intended to move two. Now with this victory under their belt the continued existence of even half the huts is still at stake. Behind the scenes moves have already been rumoured to exist to eliminate the rest of Corin at the end of this year. The continued existence of Narellan and Lennox 'A' block also seem uncertain. Where will the axe halt.

Students & The Private Market

Because of their lack of eligibility for government housing and the shortage of adequate student houses, many students are forced into seeking houses on the private market. This means that despite generally being economically disadvantaged, we are bled dry by the capitalist landlords to the tune of 44% of the full TEAS income (\$45), without the possibilities of a rebate!

We also have to deal with that other class of parasites — real estate agents. The following is an account of my brief, but unfortunate contact with one of the worst, K.G. Putt Pty. Ltd. of Dickson Chambers. Basically the message is — don't touch them with a 10 foot pole. But do read on, and you'll see why.

Most students look for houses in inner North Canberra, due to their

lack of transport, and need to be near University and Civic. Of course the older suburbs are more pleasant anyway. I mean, you can get a brand new house, very cheaply out in the deserts of Kaleen or Kambah, but who wants to live there?

Anyway, like thousands of other students looking for accommodation at the beginning of this year, we were getting into the 6a.m. rising routine. There is such a demand on houses in North Canberra, that they're often taken even before the ad is placed in the paper — otherwise you may find yourselves as one of 30 groups looking through the house on any one day!

We naively approached K.G. Putt, in answer to an advertisement for a semi-furnished house in O'Connor. If that house was semi-furnished, I

would hate to see an unfurnished one! ... it didn't even have any light-bulbs, not to mention "drapes" or "floor coverings"!

Then we had to contend with Mrs King, back at the office. Several groups had said they would take the house, so we were "grilled" to decide who would be the most "suitable" tenants.

We thought we had passed the test fairly well, so we were shocked when we later returned to hear the verdict. We were told our referees claimed we were dirty and unsuitable tenants, so we hadn't got the house.

When I approached our referees the next day, about the incident, they said they had received a phone-call, and would not have said such a thing about us anyway!

Later one of the other groups told us she had said to them, that she

wouldn't rent a tent to such dirty, awful people as us, or words to that effect.

The other groups had also been insulted, and we later learnt of other people who had been treated in the same manner by Mrs King.

It seems she has a hatred of students, and had prejudged and formed a bad opinion of us, though we had tried to be polite and "respectable".

We subsequently demanded an apology for her offensive behaviour, and slandering of our good name, as did one of the other groups. We have not received any reply. We now intend to file complaints with the Trade Practices Commission and the Real Estate Institute of Australia about the conduct of K.G. Putt's business. It is hoped other people will also do so.

Again, I would warn all people to stay clear of K.G. Putt, unless they like being treated like scum.



THE ORIGIN OF FENCING — Kym Bergmann

Because of the tremendous upsurge of interest in fencing over the last few years, I thought readers of *Woroni* may be interested in the origins of the sport.

Though known since Biblical times as an amusement for children, fencing became an organised activity in the year 1342. For the previous 20 years the Baronial Wars had raged in Saxony resulting in the decimation of the population and also, significantly for the sport, the virtual annihilation of the local nobility. The war — which originated in a petty dispute about whether a commercially insignificant salt mine was on the feudal holdings of the Warl clan or whether it belonged to the more powerful Eisenberg family — quickly escalated into a struggle of great bitterness and treachery. Apart from village-burning and ambushes, other tactics used by both sides included the poisoning of wells and the release of plague-infected mice in population centres. In 1340 the remnants of the Warl family asked for a peace conference. The equally diminished Eisenbergs agreed, but rightly suspected a trick. Prior to the meeting at the village of the Feldstrüdeln in October 1340 the Eisenberg representatives concealed in their clothing (most armour was forbidden by the terms of the truce) numerous poisoned darts and incendiary devices that the youngest son Gustav had brought back from Constantinople disguised as precious religious relics. This was a justified precaution since over several generations a number of Warls had been killed when caught cheating at dice, and their dishonesty — whether hereditary or conditioned — was legendary.

As anticipated a trap was indeed sprung, but in the conflagration that ensued both sides suffered equally. An anonymous chronicler wrote an epic poem about the battle between

Gustav Eisenberg and Lothar, the fat, one-legged son of Hugo Warl. The struggle was resolved when the badly burnt Lothar actually bit Gustav to death, but his triumph was short-lived (literally) because he had been nicked by a poison dart and expired soon after. To digress for a moment: the story of the death of Lothar has been at the centre of a long-standing historical controversy which has only recently been settled. The source of the fatal dart has long been uncertain because of the ambiguity of the original text, but in his brilliant 1955 analysis Professor J.B. Southby concludes that when Gustav realised the inescapable menace of Lothar's teeth, he managed to drible a poisoned dart into his opponent's rectum. Lothar hopped from the hall bellowing in pain, rage and triumph, but while the few surviving Warls bickered about who should perform the unenviable (and probably suicidal) task of sucking out the poison Lothar lapsed into a coma and died almost immediately.

Normally such a mutual catastrophe would have ended a war, but the hysteria generated by the peace-talk treachery (each side naturally blamed the other) meant that the conflict went into a final phase. Hugo Warl, dominated by his shrewish and completely mad wife Lavinia (blamed by many historians for the outbreak of the entire war) challenged Frederick Eisenberg to personal combat to finally settle the matter. Frederick, a timid man who had spent the previous four years amusing himself by studying the effects of Blort (the local alcohol which was distilled from beetroots) on river turtles, did not take Hugo's proposal seriously. In fact Frederick seemed to take very little seriously. Since an unspecified accident while stepping into a bath in 1336, combined with his own apparently ferocious appetite for Blort. It is probably worth mentioning at this stage that though Blort is an unpleasant drink — it makes the drinker's teeth itch uncontrollably, and when it finally forces its way to the stomach it causes the consumer to emit a series of guttural grunts — it still has a dedicated band of connoisseurs today.

After a number of Warl challenges, Frederick, who was being continually and unmercifully badgered by his half-sister Gertrude (who stood to make quite a profit from Frederick's death), reluctantly accepted the challenge early in 1342.

The actual combat was put off until the middle of the year when the summer climate would be more conducive to the exertions of two old and by now exceedingly frail men. During this interval both men started to have doubts about dying. Frederick had recently developed a bizarre attachment to one of his especially repulsive turtles, and Hugo had managed to distract his wife by convincing her that she could save her soul only by rigorously carrying out domestic chores such as washing dishes, cleaning floors and repairing dented and scorched armour. In this he was aided by a corrupt local bishop (a nephew of the recently elected Pope Clement VI) who was bribed to tell Lovinia that God had visited him and had given him a piece of parchment with the message on it. When presented with this curious but tangible document the gullible Lovinia fell to her knees and started on the penance to save herself. Thus freed, Hugo turned his not inconsiderable attentions to the many widows now residing within the comparative safety of his castle. So by the middle of the year both men had good reason to stay alive.

The idea of fighting without deadly weapons seems to have occurred firstly to Frederick, but again the primary sources are open to a variety of interpretations on this point. However the two combatants soon were in communication and decided that they would not use swords but Knordeln. The Knordel is a simple wooden stick that is still extensively used by European peasants for herding cattle, thrashing women and children and for testing the depth of river crossings. The perceptive analyst will by now be wondering why the Knordel, or at least a similar substitute had not been used

before 1342 for the resolution of conflicts. The answer is a simple one: the social stigma of *not* using a deadly weapon was immense, and it was only because all of the menfolk of note had perished that Hugo and Frederick escaped substantial criticism of their proposed act. Because of their age they decided to fight on foot, and in an area limited to the width of a bullock cart and a length of twenty times that of an individual Knordel (these traditional dimensions are still preserved in fencing today) The combat itself was quite similar to that followed by fencers. Both men drank the ritualistic Todttrink of Blort and tottered feebly to opposite ends of the strip. They then shuffled crab-like towards each other (again this peculiarly geriatric stance and gait has been faithfully copied by modern-day exponents) and when they could focus (they were by now both extremely short-sighted) the actual combat commenced. It was a short struggle which ended when Frederick was distracted by a rock which, because of senility and failing sight, he had mistaken for his favourite turtle. Hugo used this opportunity to deliver a stunning blow to the forehead of his opponent with his Knordel ceremonially decorated to resemble a sword and, shouting the family motto "Excrement tauri cerebrum vincit", followed this up with a surprisingly ineffectual knee to the groin. Nonetheless the initial blow was sufficient to decide the matter.

Once Hugo and Frederick had broken the metaphorical ice, fencing (to sue its modern title) became moderately fashionable and the stigma of using non-lethal weapons partially disappeared. Even though fencing has in recent times acquired a mass following, it is rich in the traditions and lore which are still treated with respect. If anyone is interested in finding out more about this subject they are welcome to come to the A.N.U. gym at 7 pm, on Thursdays. Also continue watching *Woroni* for a forthcoming article — a criticism of the analytical technique of Freud's famous paper *Alexander Dumas and symbolic impalment* in which he incorrectly asserted that fencers are ego-repressed schizoids who took up this noble sport because of their unconscious desire to be sexually penetrated.

SPORTS UNION ATHLETICS DAY

— start getting ready for one of the Sports Union Events of the term. Tremendous success last year — must be repeated. Anyone can enter, the more the merrier. Date to be set but likely to be towards the end of term.

KEEP FIT CLASSES

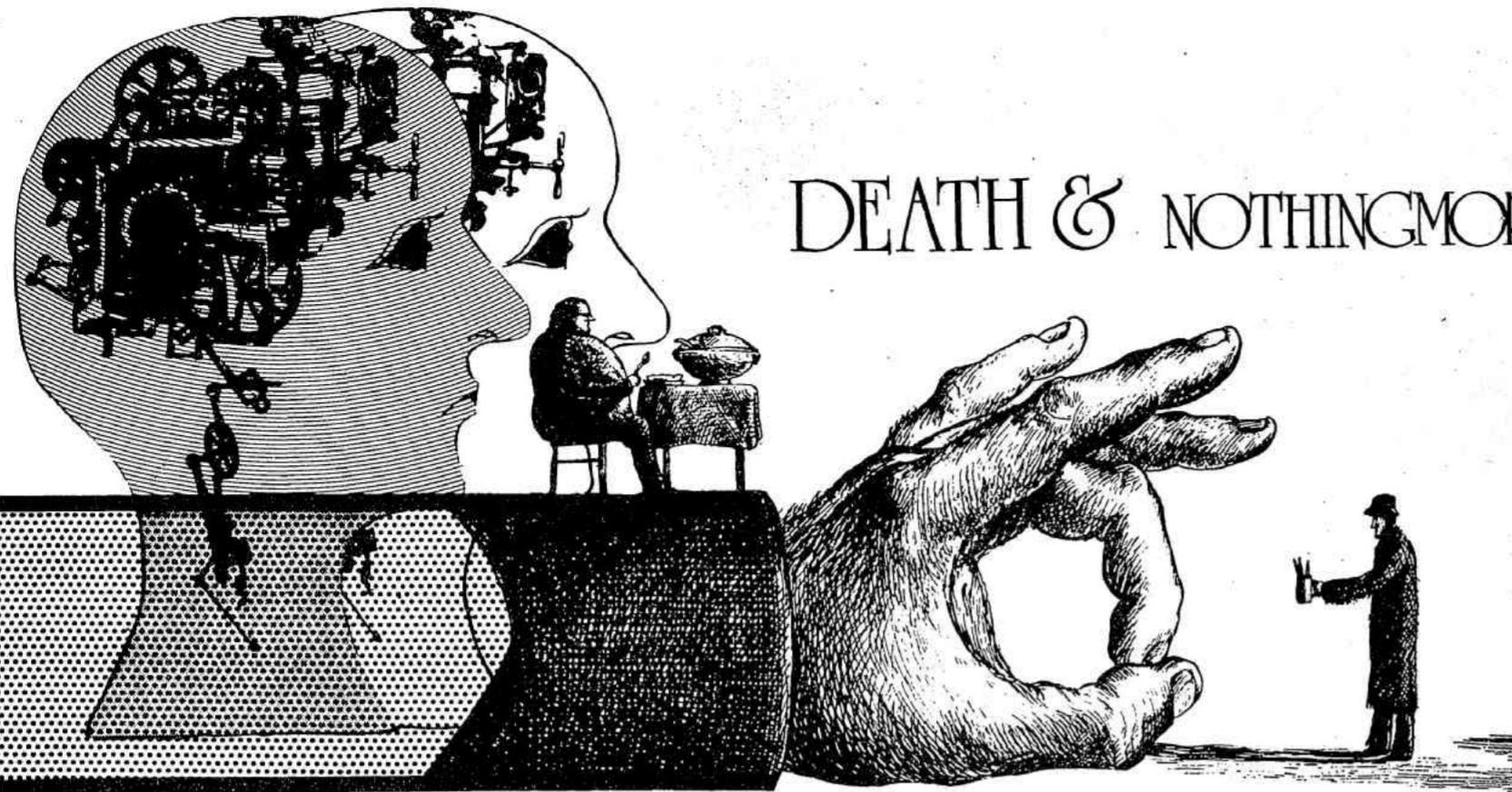
— at the A.N.U. Sports Union. Just a few activities to help with your conditioning, weight control and relaxation. Early morning, lunchtime and evening sessions. Ring Sports and Physical Recreation Officer, Carol, on X 2860 for details — or just come along and try it.

Mon.	5.30-6.30pm
Tues.	8-9am; 12.30-1.30pm
Wed.	5.30-6.30pm
Fri.	8-9am

BOXING COACHING

— really improve your fitness, agility and self-defence capabilities, by learning how to box. Coaching available for both beginners and more advanced people. Contact the Physical Recreation Officer, Carol for details (49 2860)





DEATH & NOTHINGMORE

CRYONICS

If you had attended the lecture on cryonics in O-Week you would have learnt more about this fascinating subject.

Briefly: Cryonics is concerned with the preservation of human beings upon their legal death and their storage for many hundreds of years until humanity has the knowledge to restore them to youthful life.

Last year I wrote two articles for *Woroni*: "Immortalists Never Say Die" and "A Step by Step Guide to Immortality".

During the course of this year I will be writing on new developments in the field and on the scientific basis behind our belief that suspended humans will one day be revived. I have just returned from California where I met with members of:

Trans Time Inc. - a firm engaged in the suspension and storage of humans
The Bay Area Cryonics Soc. (not profit)
Thattor Society for life extension
cryonics soc. extension

Cryonics Laboratory - a private cryonics research facility with the capability to perform cryonic suspensions.

A report will follow shortly.

Meanwhile, in Australia, I have been helping to set up a Cryonics Society - the following advertisement was placed in the Canberra Times of 2nd February 1980:

LEGAL NOTICES:

AUSTRALIAN CAPITAL TERRITORY ASSOCIATIONS INCORPORATION ORDINANCE 1953 - NOTICE OF INTENTION TO APPLY FOR THE INCORPORATION OF AN ASSOCIATION.

I, Simon Matthew James Carter, of Bruce Hall, Australian National University Campus, Canberra, ACT, a person authorised in that behalf by the committee of the association known as Cryonics Association of Australia, hereby give notice that I intend to apply for the incorporation of the association under the Associations Incorporation Ordinance 1953. The objects and purposes of the association are as follows:

(a) to promote and assist advance patronize support and sustain research investigation and inquiry into the performance of all methods processes and procedures for the indefinite prolongation of healthy human life.

(b) To promote and assist advance patronize support and sustain the study and performance of cryonics and the cryonic suspension of humans and all other sciences arts techniques and technologies adjunctive complementary and supplementary thereto.

(c) To inform doctors lawyers, insurance agents undertakers clergymen scientists and the public at large of advanced developments activities and hypotheses concerning cryonics and research projects inquiries and investigations.

(d) To encourage social intercourse between the members of the society.

(e) To support and subscribe to any educational benevolent or charitable purpose.

Please feel welcome to contact me - I may be found in Room North 47, Bruce Hall of Residence. As an agent of Trans Time I can arrange for your entry to the Cryonics program.
Love and long life,
Simon Carter.
(A.N.U. Cryonics Action Group)

When was the last time you had an 'in-death' conversation? Well, I decided to attack this taboo subject head-on. I donned my 'Life Be In It' and jogged into the curator's office (2nd floor, National Mutual).

1 Plastic roses smiled up from the counter and tickled me under the chin. "Would you be kind enough to indulge me in some information about paupers?" I asked chirpily. Mr Curate gave me a long sideways glance. "Do you own amount (700 is the going price it seems said days). If the answer is 'no', you qualify. Unidentifiable helps too".

2 I assured him even though I was wearing sunglasses I could still find someone to re-cognise me, given time. He went on to explain the entitlements. A standard paupers' box (they have the contract for paupers' parLOUR O'Rourke had it last year), a nice drive to the cemetery (I think in a hearse) and a plot on the outskirts with all the other paupers. If you are an atheist you are in luck - no minister. If hey fever, breathe easy - no flowers.

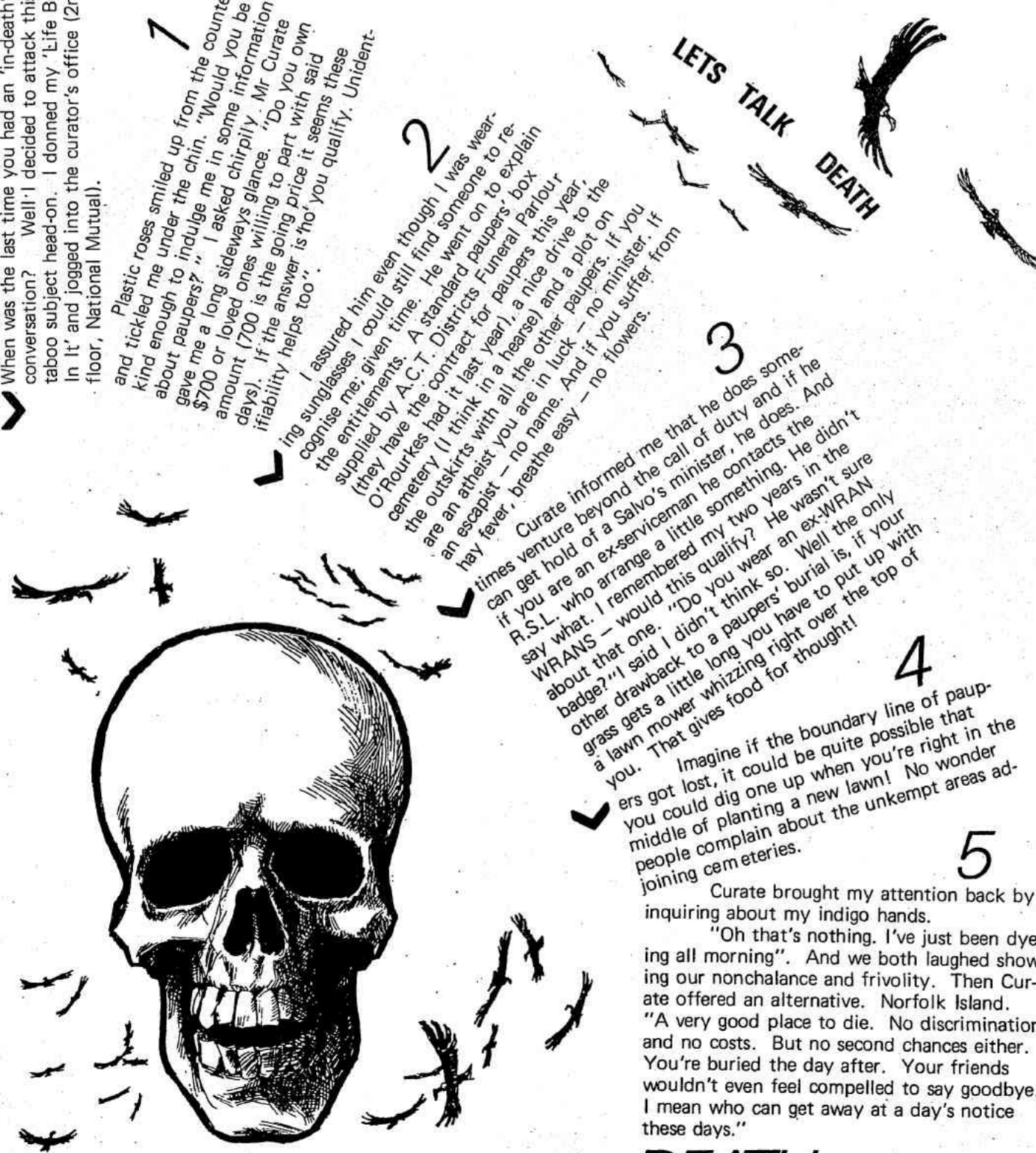
3 Curate informed me that he does some-thing venture beyond the call of duty and if he can get hold of a Salvo's minister, he does. And if you are an ex-serviceman he contacts the R.S.L. who arrange a little something. He didn't say what. I remembered my two years in the WRANS - would this qualify? He wasn't sure about that one. "Do you wear an ex-WRAN badge?" I said I didn't think so. Well, the only other drawback to a paupers' burial is, if your grass gets a little long you have to put up with a lawn mower whizzing right over the top of you. That gives food for thought!

4 Imagine if the boundary line of paup-ers got lost, it could be quite possible that you could dig one up when you're right in the middle of planting a new lawn! No wonder people complain about the unkempt areas ad-joining cemeteries.

5

Curate brought my attention back by inquiring about my indigo hands.
"Oh that's nothing. I've just been dyeing all morning". And we both laughed showing our nonchalance and frivolity. Then Curate offered an alternative. Norfolk Island.
"A very good place to die. No discrimination and no costs. But no second chances either. You're buried the day after. Your friends wouldn't even feel compelled to say goodbye. I mean who can get away at a day's notice these days."

DEATH



"Only the dead", I added.
Of course if nobody took funerals seriously I wouldn't care but our culture supposedly believes in human dignity. Well human dignity might not be a mahogany casket, a whopping headstone, or a million and one flowers but surely it's a 'bless-you', a name and at least one flower.

6
But Curate said no, sorry, paupers are not entitled to human dignity.
"Do you know that some people balk about time a few changes were made? It's thing that isn't a myth is your extractions cool."
Curate sensed that I was losing my where I pass most of my paupers."
"Why don't you try welfare that's they get flowers?"
"And what about orphans?"
He waved cheerily, the lift doors opened, gulped and deposited me in the base-ment.

7

Curate should be left for wedd-
"Why don't you try welfare that's they get flowers?"
"And what about orphans?"
He waved cheerily, the lift doors opened, gulped and deposited me in the base-ment.



the end

The rest of the page is not, unfortunately, about that glorious institution "Death."

but about dull things like phil charons new explanations about the meanings of words & The International Nihilist Movement & Fairsts or just loonies.

Fascists or just Loonies?

As Woroni readers may be aware last year there was rather a large infight in the N.S.W. Liberal Party, which became known as the Solomon Affair. The upshot of the fight was the expulsion from the party of a number of extreme right wing elements.

Well it seems that these elements have begun their own party. — The Progressive Conservative Party. The main platforms of the party are

- A half Asian immigration
- No more foreign aid
- Disbanding of ethnic radio
- Rapid buildup of the defence forces.

Here are a couple of quotes from one of their propaganda leaflets: 'An even greater worry is the fact that the traditionally high breeding rate of the Asian people now being admitted . . . will mean that their children and grandchildren will out-breed ours and ultimately they will outvote and rule over ours THEN OUR DESCENDENTS WILL HAVE LOST CONTROL OF THEIR COUNTRY'

"WE CONDEMN — Ethnic radio which encourages the perpetration of separate ethnic units in the community by making it easier for new arrivals to ignore the necessity of learning the national language"

Given these policies it is rather ironic (? ?) that the people behind the party are refugees themselves — from Tito's Croatia.



A quick note on the aims and philosophy of the international Nihilist Movement (I.N.M.).

After reading Godfrey Smith's prose diagramme of an apparently raging ecological controversy I was a little surprised he made no mention of nihilist views in this area. The Movement has grown from a general concern with the nihilist community for the ecological fate of this world. I hope to convey a sketchy outline of the I.N.M. analysis and in so doing perhaps balance the simplistic dualism of the picture drawn in last issue in "The value of Wilderness".

For the past few thousand years human beings (for whom, in this instance the generic term 'Men' would be quite acceptable) have been dead bent on destroying this small planet's ecosystem. In the process, the I.N.M. claims, this undoubtedly beautiful planet has been blindly and thoroughly mauled. Ripped to pieces with such phenomenal stupidity and frightening insensitivity that the very existence of humanity should be questioned. The movement proclaims the spiritual rights of trees, rocks and dolphins. Humanity, they say, can no longer take precedence. We are so horrifically alienated from each other and, ludicrously, ourselves that immediate dramatic change is the only avenue of hope for this Earth.

But such unquestionably urgent awareness is continually rejected. Feminism, Anarchy, Class Warfare, Environmental Action are forced from our minds by the sinister, the greedy, the holders of power. Religions are constructed that we may escape the guilt and our duty to this planet. Plastic is melted to fill up our brains.

Year after year painful honest pleas for any small understanding, bared that we may learn, bleed that we may see; and we ignore or repress or destroy the beauty and strength we are shown. Now, when such messages are so clearly so persistently before us, this brilliant world is most sickeningly threatened. When the very poison we are planting is rotting in our nostrils, any notion of change is ground to a powder in the machinery of power. Men race proudly

to selfish immoral obscene destruction.

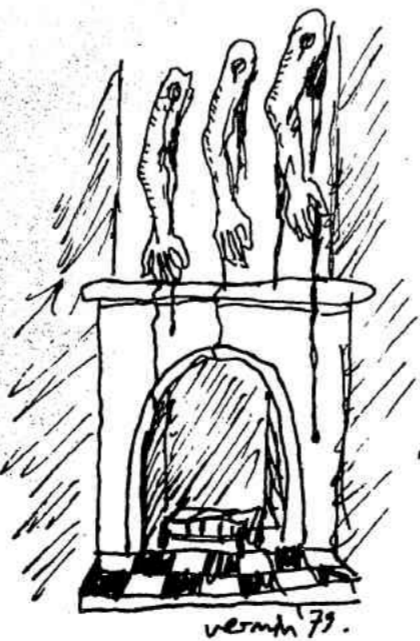
Then what hope is there, nihilists ask, for the human karma? How can Earth's people now ever justify the putrefaction of their physical place: the roots of themselves?

How dare we talk of living in harmony with the very entity we are presently raping and poisoning? Such a hurt, if it could be healed, would require a profound and immediate transformation of all our activity. Given the rigid, blinkered, drugged and frightened thinking that leads us all; such a change must be impossible.

The I.N.M. claims that the only course of action, with a shred of honour and humility left open to us human beings is to return this planet to our betters, to our forebears, to itself.

Current discussion within the movement centres around the paths to vacating the premises, with an aim to preparing a swift and tidy blueprint. Nihilists claim they are not emotional hystericals, but pragmatists who aspire to some honesty, and they believe they are confronting the very real problems of humanity and ask us to join their campaign.

Iain Willow



Liberals are not necessarily conservatives

Liberal student politics have been known for many years to be a centre of imitation and emulation of conservative and established centres of power. There could be more doctrinal or philosophical debate among Liberal students as to what they conceive Liberal politics and Liberalism to be. Any political organisation will offer rhetorical statements as to what its ideology or philosophy consists of. Whilst the verbal strategies of an organisation state one doctrine, the other indicator of an ideology, action determined by its philosophy, may be in conflict with the stated doctrine. Liberalism today could very well be suffering from this division.

The title Liberal has come to mean in many people's eyes conservative. Should this be so? Indeed, some Liberals will clearly declare that they are Conservatives. How much influence should these people have on Australian politics of the 1980's? Indubitably they should have the opportunity for some influence, as should everybody. When looking at the present value of Liberalism and Conservatism it helps to have a brief glance at their historical inspirations.

Liberalism in England first took the form of a demand for religious liberties and toleration as well as constitutional and political rights. Also vital to Liberalism has been the real of an active freedom, the ideal that the individual has the opportunity and the capacity for free expression. To this end Liberals have supported a more equal distribution of liberty, the abolition of constraining monopolies, destruction of aristocratic privilege and a law that was general and founded on rational principles.

There developed two themes in Liberal thought. This difference between the idea that freedom belongs to society and which the state as the central instrument of social betterment, can be made to enlarge and improve; and the idea that freedom belongs to the individual and is to be defended against encroachments of the state, is visible in Australian politics today.

Political questions are always questions of what is best for the people. In a time of social and economic change, "what should be done to improve the lot of the individual?" is always a difficult question to answer.

As this is an introduction to a discussion primarily about what Liberalism should be and how Liberal students can put some new thought into political debate, qualitatively different from the type of mimicry alluded to in the first lines, we must look to the basic Liberal/Conservative difference.

It is suggested that the 1980's will be a time of fundamental change in the Australian way of life, the economic order and subjective expectations and perception of the Australian quality of life. To a great extent this will be caused by the increase in energy costs, changes in the world and regional markets and a new form of economic interdependence between the Third World and the developed West.

It will be a rapid change, and the rate of change has a direct implication for the value of radical, reformist or conservative politics within our society. To an important extent the Conservative only reacts, being a willing captive of social and traditional institutions. It could be said that Conservatism gets support from those who have a substantial material and psychological stake in the established order. One noticeable feature of Conservatism is that it is a universal of society. All social groups have conservatives.

Conservatism has its own series of principles which are a popular summation of human nature. Conservatives see a natural inequality of men in most qualities of mind, body and character, the necessity of social classes and the folly of attempts at levelling by force of law and the primary role of private property in the pursuit of personal liberty. These precepts would appear to be demonstrably evident in nearly all societies.

In a time of rapid social change one of the Conservative's main principles, the limited reach of human reason and the consequent importance of traditions, institutions, symbols, rituals and even prejudices, cause the Conservative problems in formulating a dynamic plan of action aimed at ameliorating the individual's position. Liberal plans for change are hopefully capable of following and tempering social change. However, are the Conservative aims in the face of change, the goals of preservation and restoration of a former social order, the best response for the Australia of the 1980's?

It is not the Liberals who are still concerned with social equality and fairness of opportunity desire a 'levelled' society where equality of result or outcome is important. Liberals consider that some of the institutions and traditions defended by Conservatives are no longer functional for society. A different social order could be introduced nonetheless based on individual freedom, the advancement of merit and the justified difference of individuals after a more egalitarian start in life. The goal of active freedom and the ideal that the individual has the opportunity and capacity for free expression is a Liberal goal but one which cannot be achieved in today's changing society by a Conservative ideology.

Philip Ellison
ANU Liberal Society.

liberals are not necessarily conservatives, don't be fooled by the words being synonymous

ON THE GRASS



The Mardi Grass held recently at the ANU was a resounding success.

Jim Billington, founder of the Australian Marijuana Party addressed cannabis smokers at the annual Smoke-in, and urged them to become politically active in the fight for law reform. Billington stressed that students should endeavour to become registered voters in the A.C.T. by filling out the correct form available Post Offices. With a federal election coming up this year, Billington pointed out that cannabis smokers had a unique opportunity to voice their opinions through a vote for the A.M.P.

Other speakers included local activists from the C.R.F.A. office at the O'Connor shops who urged more students to become involved in this important civil liberties issue. In the evening the dance was well attended, cannabis smoke hung heavily in the air, and a good time was had by all!

THE PAN-PACIFIC CONFERENCE ON DRUGS AND ALCOHOL

The Pan-Pacific Conference on Drugs and Alcohol, held recently at the Lakeside Hotel, produced some interesting papers relating to cannabis and heroin use.

Tony Parsons, the National Director of the Cannabis Research Foundation of Australia, presented a paper entitled 'The Cannabis Laws, A Costly Failure: The Need for Law Reform'. This paper was well received, and pointed out the inconsistencies between the medical and social knowledge of cannabis and oppressive cannabis laws.

Parsons stated that the scientific community was guilty of unwittingly excluding from debate the crucial issue of the effectiveness and social consequences of our present laws. He emphasised that the cannabis laws failed in achieving their objectives, that they were maintained at very great cost in financial and human terms, that they encourage the use of illicit drugs, are a corrupting influence on law enforcement agencies, violate civil liberties and seriously damage the credibility of our whole system of justice.

Another paper, dealing with heroin and presented by Dr. Stephen Mugford of the Sociology Dept. ANU, examined the historical evolution of black markets in illicit drugs. Dr. Mugford emphasised that although the best of all possible solutions was the total eradication of heroin abuse, the best possible solution in Australia for the control of heroin,

was its legalisation. This would ensure the collapse of the black market, and enable addicts to fulfil their physical needs without criminal activity.

Dr. Stella Dalton from the NSW Health Commission, also presented a paper promoting the legalisation of heroin. The U.K., Dr. Dalton stated, had less heroin addicts than Australia and almost no black market in heroin even though its population was many times that of Australia. This, she suggested, was due to the British policy of allowing addicts to register and obtain heroin from a doctor.

CONSUMER REPORT

Grass has been readily available in Canberra for the last couple of months. The quality has varied from fair to excellent, with 20 grams going for around \$30. Hash is scarce in Canberra, but readily available in Melbourne, where the going price is \$350 an ounce, and rising! At these prices hash is a better investment than gold! Remember what Freewheelin Franklin said 'Dope will get you through times of no money, better than money will get you through times no dope.'

CULTIVATION

Its time to plant your seeds for the winter crop. This is to ensure that the plants are well established by the first frost.

Bong On Erich Janssen

He ate, but he knew that his heart, or more correctly his stomach, wasn't really in it.

He ate out of habit, rather than out of lustful desire. He did not really have much appetite for food. Indeed he half suspected that food was not really essential to his survival at all — it was merely a process designed to keep his stomach and bowels occupied. He liked food, but only in an intellectual way. He had no real gut feeling for it.

For its part, the food probably wasn't too impressed with its relationship with him either.

To be listlessly stuffed into his mouth, to be casually ground up by enamel encrusted bones, to be squeezed down a rubbery tube into a void filled with ruminating and fulminating chemicals which sucked it dry and left it feeling lifeless — and then to be shat out the back and left to drown in a raging waterfall was more than most self-respecting food could contemplate.

He realized that most people's relationship with food was basically sadomasochistic. He knew that if he were to conform he should enjoy pulverizing the food to a pulp with his teeth and then ripping it apart molecule by molecule with his trusty stomach chemicals. For its part, the food should accept its lot and as they say, lie back and enjoy it.

However he found it difficult to conduct his relationships with food on the basis that society expected.

In fact, after eating refractory food he wasn't sure if the traditional SM relationship wasn't reversed. At first he thought that as with some SM relationships between people, the food probably thought it was fun to swap roles from time to time. But then, in a blinding flash of revelation (such as occurs with someone who has been looking for their hat all day only to find it on their head) he realized that the com-

motion in his stomach was only the food trying to rise above its sordid repression.

From that moment on, he resolved to put his relationships with food on what he considered a proper basis.

The only time he experienced what he could call an adult heterosexual relationship with his food was when he was in the throes of a cannabis induced experience.

Then he actively, creatively and lustfully enjoyed the feverish insertion of food into his mouth and its sensuous passage down his oesophagus. Even his stomach seemed to enjoy boogying with the food — and as for the final passage of the food back into the outer world — well that was pure bliss.

Surely this final experience between himself and the food was similar to that orgasmic communion which occurred between people during what is commonly called sex?

So his concern regarding his relationship with his food temporarily abated. Whenever he wanted to eat, he first smoked a considerable quantity of cannabis. His eating then caused within him innumerable peaks of pleasure which it had previously been thought could only occur in women experiencing multiple sexual orgasms. His final sessions over the sleeping waterfall, when his anus finally kissed the food goodbye rivalled some of the positions in the Kama Sutra for erotic intensity.

But still some doubt lingered. While he was achieving unrivalled pleasure, he was worried about the food. It sometimes emitted somnolent noises from his nether region but he could not be sure whether they were noises of pleasure or pain.

Panic gripped him.

Was he guilty of foodist thought of the worst kind? Was he using the food purely for his own ends without caring at all for its wants, needs and desires?

He went into a savage decline for a number of days as he pondered this question. No food passed his lips. He trembled as he carefully polished an eggplant, conscious of the fact that it had just been saved from a heinous trip to his lusty stomach.

At the end of the third day a solution crept up on him. If smoking cannabis enabled him to achieve pleasure through eating, would it not have the same effect on food?

Frantically he drilled a delicate hole into the eggplant and carefully blew in a cloud of smoke from the Nepalese hash he had specially procured for the occasion. (He thought that seeing it was the eggplant's first time, only the best would do.)

However he eventually realized that food in general, and eggplant in particular did not possess lungs.

O trials and tribulations! Would a solution never present itself?

Would he remain an abuser of food for all eternity?

Then, without warning, the solution to his dilemma hit him like the first piece of shrapnel from an exploding mortar. He knew that when food was cooked it took on the characteristics of the other ingredients it was cooked with. Therefore if he cooked his eggplant with cannabis it would become stoned through a process of osmosis.

Lovingly he hacked his eggplant to bits with a blunt knife and then added the vital ingredient before putting it

in the oven. After the required time he took it out of the oven and there it stood before him in all its glory for the first time — a stoned eggplant! It didn't have any eyes which he could check but he felt sure that if it did they would be shot to pieces. Even as it was, the eggplant, definitely had very twisted appearance.

Censorship laws forbid me to describe in full the orgy which resulted after he had carefully smoked a joint in order to be as one with his chosen eggplant. Suffice is to say that the eggplant touched and moved him in various ways that no woman's tongue or fingers could hope to emulate. The sinuous weaving of the eggplant through the innermost parts of his body was at times almost too much to bear. Later he said it felt like losing his virginity all over again.

Was the experience as pleasurable and as moving for the eggplant? When interviewed after the event, the eggplant showed a remarkable reticence to divulge any details. Those reporters present interpreted this as meaning that the eggplant found the experience so overwhelming that mere words could not describe the joy and ecstasy it had felt.

As for the future? — well some people maintain that marriages are made in heaven. He now believes that marriages are made in a 300 degree oven. The eggplant maintained its silence on the issue but those present felt that it was clear that if it had its time all over again it would want it to finish in exactly the same way.

El Thomas.



comrade president

Well the first few weeks have sped by and we're well and truly entrenched in first term and not far from the time with withdrawals from semester units closes -

Finding the shambles of a semester-come-term system a pain in the neck? If so let me know. I think this University needs to come to terms with a number of problems, not least of which is how the academic year is to be structured. By the way, when I say university I mean the people affected by such questions i.e. students and staff.

This policy of Democratic Education (student-staff control) was affirmed by the first S.A. meeting for 1980 held last week. We are sick of important decisions being made by a clique of men whose commercial/career interests are quite unrelated to the university, e.g. we have a finance committee which largely determines policy as important as Accommodation policy. Know how many students on this prestigious body? . . . None! what about that god of gods -University Council. Three student representatives. Not bad till you realize there are over 40 on the thing and the Governor-General of all people is better represented than are students!

Another important area to which the S.A. is committed is Education, particularly Assessment. Last week's meeting agreed that the ideal situation would be one of no assessment. However since we live in a society far from ideal our current aim is to work toward student control of assessment.

Also this year the S.A. will be publishing a course critique booklet so if you have any criticisms of past or present lecturers, lectures, course con-

tent or availability of certain courses, let us know.

1980 has certainly begun in great style and will hopefully continue so. Activity and enthusiasm has resurged on this campus. The number of students becoming involved and active seems to be increasing daily. It is really encouraging to see so many first years and also mature age students becoming involved.

As you've probably noticed assessment has been a quite contentious issue for the past few weeks. Campaigns in this area have generated a great deal of discussion and agitation and it's really great to see.

* Accommodation is ready to take off with a bang. A great deal of work has gone into preparing the groundwork for activity in this area (read Robert's and Jeffrey's article on Accommodation).

* the beginnings of a strong men's-consciousness-raising group is emerging on campus.

* An Aboriginal Support Group has kicked off and is going really well, so look out for its meetings and activities.

There is also activity occurring in many other areas - space simply doesn't permit me to go into all these areas now. However I urge you to get involved in areas that interest and affect you. 1980 is shaping up to be an exciting year. The amount of enthusiasm, activity and commitment I have encountered working with people in just the first few weeks of this term signifies to me at least the death of an "apathetic A.N.U.". This campus is beginning to move, interest in important issues like education, sexism and racism and control over our own lives is on an ever-increasing upward trend.

I repeat, A.N.U. is on the move. Become interested and enthusiastic too. Don't allow yourself to get left behind.

Yours in struggle,
Louise Tarrant.



S.A. positions elected at the first S.A. meeting for 1980 held on March 12. -

Chairperson, Education Committee: John Buchanan
Four reps on Education Committee:

Stephanie Greet,
Bill Redpath,
Matthew Storey,
Simon Baker

Chairperson, Clubs & Societies Committee: Nick Gillard
Three Reps, Clubs & Soc

Societies Committee: Kate Fletcher
Diedre Nagle
John Hatton

Faculty Reps Arts: Alex Anderson
Eco: Gary Gray
Science: Jacinta Covington
Law: Robyn Ferrell

Five Reps on AUS Committee:
Sue McGrath,
Nancy Nicholls,
Malcolm Jackson,
Stephen Bartos,
Kathy Evermore

Co-ordinating Committee (2):
Jeffrey Dalton,
Robert Griew

Welfare Office: Robert Griew
Two Reps on Finance Committee: Philip Eliason
Malcolm Jackson
Two A.U.S. Delegates: Beth Pattinson,
Malcolm Jackson.

CLARIFICATION

Tony Ayres, in his article "A Group for Men" (Woroni 1980 No. 2) made passing reference to George Catchpole in connection with Blokes on Campus. Mr Catchpole wishes us to make it clear he is no longer associated with "Blokes on Campus" and we withdraw any inference that he is.

sportz ~injury compo

The A.N.U. Sports Union does not accept liability for injuries and claims incurred during sports and physical recreation activities.

However an ex-gratia compensation scheme for expenses incurred as a result of sports injuries is operated by the Sports Union for members. This scheme operates

(a) whilst playing or training for the Sports Union, affiliated Sports Union Club and whilst properly using equipment or facilities of the Sports Union or of an affiliated Sports Union Club.

(b) whilst participating in, or in practice for, an on-campus sporting activity organised by the Sports Union, an affiliated Sports Union club or a recognised Australian National University Club, group or Society;

provided adequate protective equipment is worn at the time of accident or injury.

All accident reports must be notified at the Sports Union Office within 48 hours of the injury on the appropriate notification form, available from Sports Union Office.

Details of expenses incurred will be considered at the conclusion of treatment and these expenses should be listed on the claim form available from Sports Union Office, and should be supported by accounts and receipts. Claims will be considered by a sub-committee of the Sports Council, for payment, provided claimants have exhausted all other personal medical, hospital, optical, dental, ambulance insurance resources.

Examples of ex-gratia compensation provided by the Sports Union are as follows, with an upper limit not normally expected to exceed (\$250) Two hundred and fifty dollars:

1. Medical and Hospital Claims

Over and above medical insurance rebates with basic cover (irrespective of whether applicant is insured) with an upper limit not usually exceeding \$250.

2. Optical Claims

Normally an upper limit of up to \$50 provided safety glasses were worn and elastic straps are used to hold glasses in place.

3. Dental Claims

(a) Without Mouthguard - 50% of submitted claims had a mouthguard being worn with an upper limit of \$125.
(b) With Mouthguard - Submitted claim with an upper limit which would not normally exceed \$250.

4. Ambulance Claims

Ambulance claims will not normally be met by the Sports Union. Members are urged to subscribe to the A.C.T.

Ambulance Service (if not already covered by a State scheme) especially if they are likely to be involved in activities at the coast or in the mountains (ambulance trips to Canberra from these locations can be extremely costly).

5. Recurrent claims either as a result of a single injury or in consequence of recurrences of an injury of a similar nature will not normally be considered if two payments have already been made to the applicant by the Sports Union in one year.

With reference to basic cover under Item 1, it is quite likely that some type of compulsory cover will be introduced in 1980. Until it is, a non contributor could get difference between present rebate and actual cost (i.e. may not be out of pocket).

in reply to P.V.O.C.

So 'P.V.O.C.' has his nose out of joint because he couldn't get in free to the O-Week Concert (for those who do not know 'P.V.O.C.' is Paul O'Callaghan, one of the Woroni editors). Annoyance and disgust grew as I read his short article berating the Concert organisers for refusing him a free ticket.

Did PVOC appoint himself as official reviewer? Does he presume he was the only person at the Concert capable of writing a concert review? More to the point does he presume he was the best

person to do the job? Does he have some special talent or experience, or connection with women's music in Australia that makes him the natural choice? If that is so, why then was Jeannie Lewis totally disinterested in talking to him when he approached her on the night? Why was the review of the Concert not written by him after all? Let's hope it was not because he was still too busy sulking.....

The fact of the matter PVOC is that I can't see one damn reason for you to have had a free ticket

other than the obvious bullshit, elitist, "newspaper editor-privileged human being" angle. Yes, Woroni is a student newspaper so let's demystify it and encourage people to express themselves through it. Many students at that Concert had a real interest and honest motivation (which didn't require the added incentive of a free ticket) to review the Concert. Some did collaborate and produced an article for Woroni.

It might also interest you, PVOC that all those people who set up the stage, worked on the public-

ity, sat at the door selling tickets, etc. etc., all paid their \$2 without one moan amongst them. It makes me sick when I think of all the hard work, trauma and sweat that went into that Concert; and then I read your pretentious, petty, selfish little denunciation. As a member of the S.A. I would greatly appreciate an attempt by you to get into perspective the role of a Woroni editor.

Sue McGrath
Concert Organiser.

IST DIS DER VICE-CHÄNCEL. ÖR CAN YÖÜ TÖÖ BE A RICH MAN

If this is not the V-C,
who is it,
it may, yes, in fact
be you at the
large rally
for unemployed
people held
last Wednesday

Were you one of the
milling horde spewing
out upon the Union
Courtyard.



Quite right, it could be you,
you, a future leader of a
nation perhpas,
you who will turn heads,
turn minds,
you need only come to
our poky den of a newspaper
office in what is rather
amusingly titled the
'Students Association Offices'
to collect your
\$777,777

Cash prize,
If you do not show
by 7am on the 7th
day of (4th month) of 1980
this miniscule part of
the 'Woroni' budget
will be burned at
7.07am in the
Union Courtyard.

THE DESPERATE QUESTING FOR OBLIVION OF HENRY IV Part I

by Terry Dartnall

Part One: The Man

"Truth is stranger than fiction", the pundits say. To expose this cliché for the palpable nonsense it really is, I have invented a character so extraordinary, and a situation so strange and bizarre, that it couldn't possibly be true. So let me introduce Henry IV Part I.

Henry IV Part I is a professor of English literature at an English redbrick university. He is a bookman. That is to say, books are his world: he lives in them, dwells in them, has his being in them, and rarely gets out to meet ordinary people. For this reason most of his acquaintances are fictional — but are none the less real for all that, as we shall see.

This is the story of the closing stages of Henry IV's sad life. The turning point, undoubtedly, was his encounter with Murphy — Beckett's Murphy. Henry read *Murphy* time and again, and was enthralled by it. It must have been an attraction of opposites, for temperaments more utterly opposed than Murphy's and Henry's you wouldn't find anywhere. But first, for those who haven't read *Murphy* recently, let me summarize some central points.

Murphy is a daffy Irishman who lives within the confines of his fey and faltering mind. The material world, to the extent that it exists for him at all, is secondary and incidental, and he sports and cavorts happily in inner space. He moves from Ireland to London, and the harsh realities of city life

contrast sharply with his own blissful unawareness of them. But finally it is this blindness which sees his end. As innocent of the external world as an unborn child, he falls asleep in a garret room with the gas tap on and is gassed to death. His body is cremated and the ashes placed in an urn. On its way to Ireland the urn is detained in a public house and spilled on the floor, where the mortal remains of Murphy, R.I.P., are scattered amidst the beer spillings and the dog ends and the scuffling feet (A footnote: some later editions finish with Murphy asleep on the bed with the gas tap on. The original ending had to be abandoned because, as we shall see, Beckett discovered Murphy didn't die this way at all. . . . Sceptics are invited to research this matter themselves).

Henry, as I said, read this story time and again, and was enthralled. Two things fascinated him about it: the account of Murphy's attitude of mind, and the nature of his death. As for the former, he was strangely incensed by Murphy's solipsism, by his insistence that only his mind is ultimately real. For if Murphy inclines towards Cartesianism and Idealism, Henry leaned towards positivism and materialism — to which we shall return anon. As for the latter, Henry was convinced that Murphy couldn't have died in the way that Beckett had described.

Now this may cause some puzzlement. How, it might be asked, could

Beckett possibly have got this wrong? A novel is a novel, and an author can make up what he likes. It's not as if he's describing some separate reality.

But isn't he? Henry disagreed, and argued thus. The novelist doesn't create his subject matter any more than the mathematician does. He discovers it. The characters, the situations, the plots, exist already in the timeless world of Platonic forms. They exist eternally, with perfect ontic pedigree, and we stumble across them as we will. Mathematicians "see" into this world of Forms with the eye of intellect; unhampered by the senses they "see", and record what they see, as best they can and as best they understand. No-one made-up Pythagoras' theorem, or decided that the root of nine is three. They discovered it, or recollected it as the mists of memory rolled away.

So, too, Henry argued, the novelist discovers things. Dickens discovered Mr Micawber in the world of Forms, eternally optimistic, and eternally hard up. Shakespeare discovered Hamlet, Homer Odysseus, and on and on. But novelists too, can make mistakes and fail to see or properly understand the content of the world of Forms. And Henry IV was sure that Beckett's account of Murphy's Death was wrong.

Why was he sure? Because he was convinced he must meet Murphy in the course of time . . .

The way he planned it, he would

be able to kill two birds with one stone. If he could get into *Murphy* at just the right place he'd be able to confirm his hunch about Murphy's death and convert him to a more realistic point of view. So, Henry felt, it was written in the world of Forms.

He prepared himself. One evening when the time was right he settled himself before his desk and opened *Murphy* at the place of reckoning. He lit a cigarette and sat in the stillness of the evening. The works of the great critics and a bust of George Santisbury smiled benignly down. The time was nigh. He inhaled deeply and spoke the magic word. "Revaluation" Henry said and got into the book.

sky

The band 'Sky' is without doubt one of the leaders in contemporary music, in the sense that it is an ensemble of very competent classically-trained musicians who have chosen to leave the classical concert stage to bridge the gap between 'serious' music and 'popular' music. Of course there have been many other exponents like this in the 20th century (e.g. Gershwin, Rick Wakeman) John Williams Ensemble is striking new ground which encompasses not only developments in rock 'n roll over the 60s and 70s, modern jazz in the vein of Thelonius Monk and Miles Davis, but also the classical music in which each of these fine musicians was trained. At times, their carefully constructed and precisely performed pieces are reminiscent of Chopin, Debussy, Hindemith, Gershwin and Stravinsky, then, a dramatic, rhythmic and melodic change leads us to the great Spanish guitar-composers (e.g. Albeniz and de Falla, with whom John Williams and Kevin Peek are obviously very familiar.

The initial impression of this band is that they are perfectionists, as any true musician should be; they aspire to play their own compositions without fault or any sloppiness. This they achieve, because each player has at least decades of serious playing, practising and performance, behind them.

They are remarkable as an ensemble. For each is individually so good, whether it be as keyboard player (harpsichord, moog synthesiser, organ piano and even drums) or as guitarist on both electric and acoustic instruments; as bass guitarist cum brass player or as percussionist.

The drummer, Tristan Fry is exciting, dynamic, powerful, inventive and a soloist in his own right. Similar to Billy Cobham in some respects, he precipitates the numerous rapid rhythmic changes in the works and his ability to change the colour of the percussion sound to fit with subtle solo guitar work, then raucous rock 'n roll displays brilliance.

The bass player, Herbie Flowers also plays brass instruments on which he is extraordinarily sensitive and humorous. It is precisely his sense of fun and adventure, combined with great dexterity on both brass and bass guitar which distinguishes him from most average musicians.

The concert played by 'Sky' comprises their own compositions and certainly, the final piece (twenty minutes) is one of the most outstanding compositions in the modern idiom where popular and serious music distinctions lose their definitional value.

It is to be hoped that young musicians who also aspire to bridge this needless gap between serious and popular music will be encouraged to develop their music, their improvisations and compositions, and be inspired by one of the world's greatest classical guitarists today who has the courage to tour a rock band.

P.V.O.C.

rèviéws

morgan/pipèr

One of the outstanding features of last month's Orientation Week festivities was the lunchtime concert given by two local musicians, Joanne Morgan and Terry Piper. Both are acoustic guitarists who sing and play individually and together a varied selection of songs, ranging from Chad Morgan, Neil Young, Bob Dylan (of course) James Taylor Melanie, Fleetwood Mac to the Kinks and J.J. Walker.

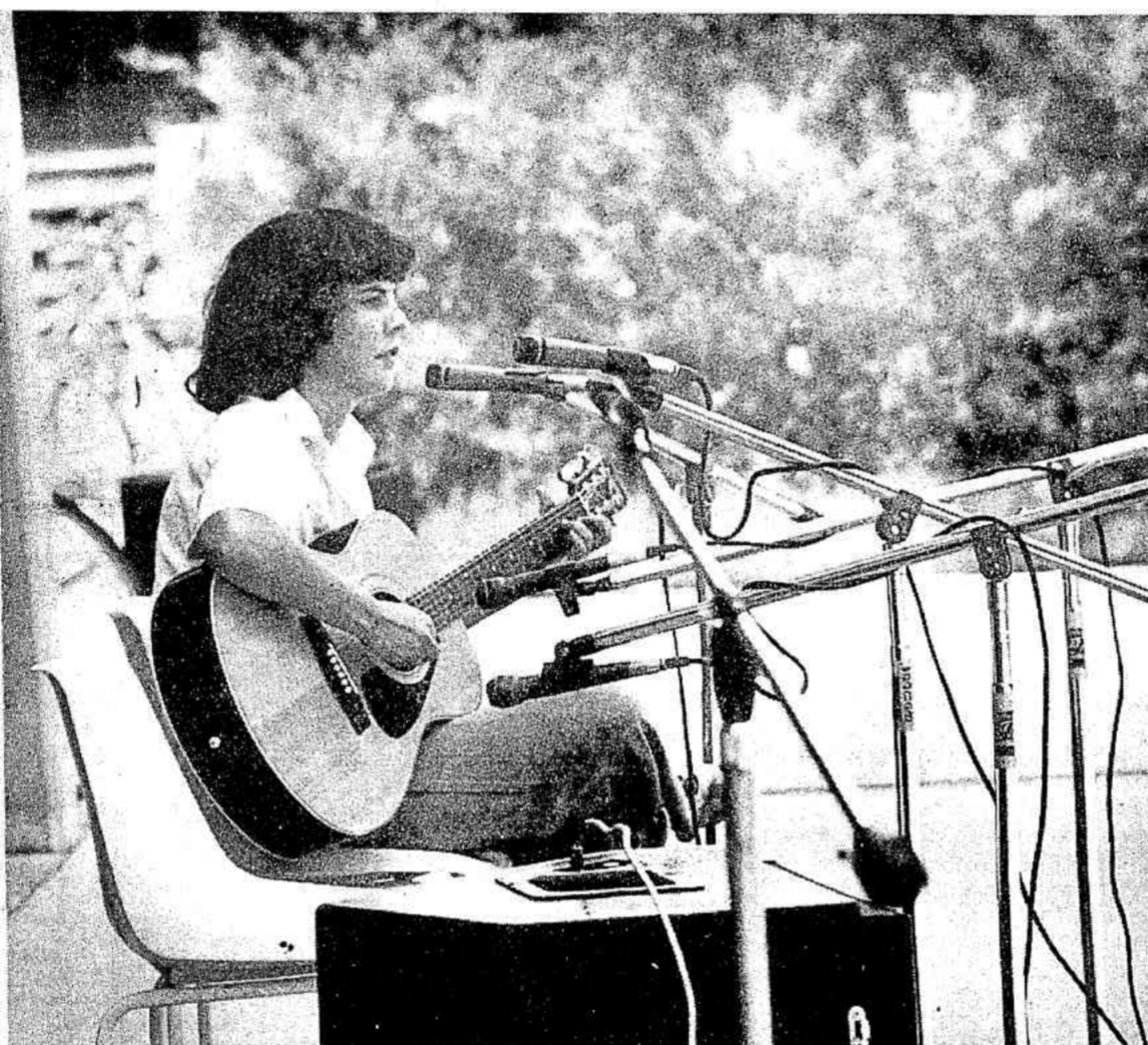
The quality of their performance was very high and unusually for a university arranged function, the public address system through which they played was both clear and balanced.

Joanne is currently a 3rd year Arts student at A.N.U. and having played guitar for only two years displays great musicianship and confidence to perform publicly so well.

Terry Piper finished a science degree at A.N.U. in 1979 and is soon heading north to be a ranger (not the bush variety I am told). His guitar work, (i.e. clarity and precision during fast passages) was extremely good.

It is to be hoped that these two talented local musicians will be heard again in the near future.

P.V.O.C.



JOANNE MORGAN IN CONCERT

JEREMY THORPE: A Secret Life

Fontana Paperbacks, 1979.
L. Chester, M. Linklater, D. May.

* Jeremy Thorpe was the popular and respected leader of the British Liberal Party from 1967 to 1976. His greatest triumph occurred in the February 1974 general election, when the Liberal Party's support swelled from two to six million voters. This was the largest amount of votes the Liberal Party had ever received.

Two years later, in 1976, Thorpe resigned the party leadership because of claims by Norman Scott that he and Thorpe had engaged in a homosexual affair in the early 1960's. In 1979 Thorpe and three others were charged with conspiracy to murder Scott. All four defendants were acquitted, but Thorpe lost his seat in the general election held that year.

Politicians and other figures are frequently faced with the problem that their private life simply is not private. As leading figures in the community, their private lives and activities inevitably are the subject of considerable scrutiny and even criticism. Politicians in particular, are expected to set high standards of behaviour because of their respected position they occupy as parliamentarians.

It would appear that one important factor contributing to the floundering of Senator Kennedy's campaign for the U.S. Presidency, is the general concern held by the public about an incident in his private life; the affair at Chappaquiddik.

Jeremy Thorpe was the successful leader of the British Liberal Party for nine years. Unfortunately an event in his private life completely destroyed his political career.

In the early 1960's Thorpe developed a warm and intimate relationship with Norman Josiff (Scott); at a time when Thorpe admitted to having homosexual tendencies. For the following ten years and more, Thorpe was worried that Scott might make allegations that would jeopardize his career, and with the assistance of friends such as Bessell and Holmes attempted to keep the matter out of the public eye.

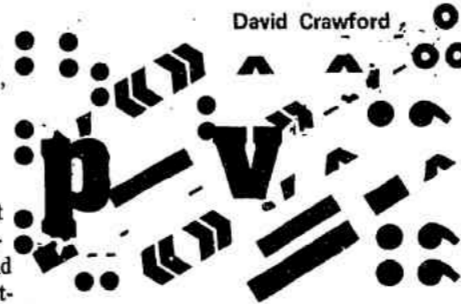
The book is biographical in nature, it considers Thorpe's life in detail, so it is not solely concerned with the Scott affair. It is interesting reading.

The book indicates graphically that despite his considerable political successes, Thorpe was concerned about the grave consequences that an allegation of a homosexual relationship would have upon his career. The writers illust-

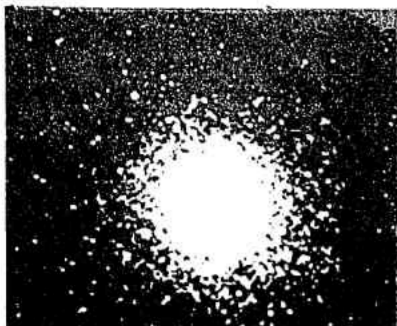
rate this concern by juxtaposing events in Thorpe's public career with events occurring in his private life at the same time.

The great purpose of the book is to highlight the vulnerability of public figures to attacks upon their private lives. To ensure their continued political survival the background of public figures must be impeccable.

David Crawford



Woroni 26-3-80 page23



He wasn't born, he just came into the world from somewhere beyond the stars. He could not remember exactly, it was another time, another tongue. Familiar faces, lost in the distance of time.

He lay still upon his back, and felt the warmth of the earth penetrate his body, his whole being. He felt different, he grasped and his fingers met something solid — the flesh of his own hand. He was surprised. One eye opened, and the lash fluttered against his cheek. Then the other eye. He was staring out into space, with eyes that had never seen. It was curious. There was a wash of colours — yellow, reds and greens. He saw the blurred outline of shapes. His eyes focused, and he beheld a beauty quite different to any which he had seen. Where he had come from were raw landscapes of red and orange. Of gnarled trees and stunted bushes. The cities were its greatest treasure. Marble arches raised to the sky, temples and pyramids of gold. Cities of the sun. Our forefathers.

But his was a different kind of beauty. A quiet kind, and it rang deep within his soul. His fingers stretched and felt the grass which was soft to his touch. So green, so tender. A perfect carpet to cushion the frame of a Man. A Man. That's what he was. He remembered.

He looked at his hands, at each knuckle and counted the joints. His fingers felt the flat smooth nails and caressed the palms of his hand. Warm. Then they rose to his face, and touched each part. Mouth, nose, lips, eyes. The eyes fascinated him. He felt the eyelids and lashes, and the brows which curved above them. He traced a line down to his nose, and felt the intake of air in each nostril. Then his fingers touched his lips, and they were slightly wet. He parted them with his tongue, and wondered at their use. Across his cheeks, he stumbled upon his ears. They were a curious feature. Oddly shaped. Then he caressed the hair which grew thickly on his skull. Thick red hair, strong.

His eyes were a deep, deep blue. He looked out over the view from where he was sitting. He lay on a hill, and the land rolled away, down into a valley. There were pine trees growing on either side, and a blue ribbon of a river curved away beneath. There were cork and walnut trees scattered in the open spaces and fruit trees growing abundantly nearby. He did not know their names, but noted them with his mind. The sky was blue above him and a bright yellow orb moved across it — 15° an hour. He had seen one similar once.

He liked this place. It seemed to him to be very beautiful. He rose slowly to his feet, and in this movement experienced a unique sensation. He was used to moving slowly like a wave. Just to flow from one spot to another without thought. It was so easy. Now he needed to move the material limbs of his body. There were many more colours that he had seen. And all thoughts were like musical sounds which he felt in his whole being, and he vibrated to them. Attuned himself to them.

But he liked his new body, it clothed his spirit in flesh and he felt comfortable. He looked forward to learning more about himself and

the others . . . there must be others. The only thing which worried him was — he had forgotten why he had come — or perhaps he had never been told. Perhaps he would remember.

He took his first step hesitantly and then went into a full stride. He was tall, more than six feet, and slender like a reed. His body was graceful, and he beautiful to see.

He walked with a kind of animal grace, arms swinging by his sides and legs moving rhythmically from the hips. He walked in long, slow strides, and his head rose above his body like a crown. He was naked and the sun beat down upon his body.

He was happy and filled with wonder at all that he saw. Walking down the hill, he felt himself drawn to the blue ribbon which lay below him, glittering in the sun. It seemed to beckon to him with a kind of yearning.

He broke into a run, and galloped down the hillside like a young stallion. Before he realised it, he plunged himself into the cool depths of the river. What soft, sublime liquid, he thought. Like quicksilver. But cool. Something made him cup his hands and drink. He felt it trickle down the back of his throat and refresh his body. He realised this was part of its purpose for man. He was ecstatic. Diving and turning like a seal, he sent splashes of water onto the grassy bank.

Finally, exhausted he hauled himself out of the river and flung himself down on the bank. The water lay in droplets upon his body and little teardrops lay still upon his lashes and ringed the strands of his hair. The sun warmed him and he fell to sleep.

He was woken by a slight movement beside him. There was a maiden, fairer than anything he had yet seen. Her long, blond hair was trailing wet and flowers were caught up in it. Like a sea nymph. She had

The secrets of the universe were unfolded to them in that moment. His life was within her, and her essence enfolded them both.

Exhausted, they lay embraced within each others arms. They lay and watched the sun sink into the sky.

He pushed his fingers through his hair, and sighing, lay back upon the grass. The night mist was gathering and he felt a chill upon his body. He jumped up, and looking around, saw some garments laid neatly nearby. They were of cloth and leather and nicely stitched. He picked them up and tried to work out how they should be worn. Finally, he smiled and stepped into the pair of breeches and laced them. Then he put on the jacket and threw the woven rug which lay beneath them, over one shoulder.

It was by now too dark to see, or to gather fruit for the hunger which filled him. He started walking looking for a place to rest. Suddenly far off down the valley, he saw a light flickering. Then two, then as he rounded a bend in the river, he saw a whole city laid out before him. He walked on, and finally found himself at the gates. 'Who goes there,' asked a surly voice. 'It is I — a Child from beyond the stars' he replied. The fellow who was in his cups, nodded gravely, and let him pass.

The streets were cobbled and dimly lit. There were carts upon the road and young fellows and maids passing arm in arm. Suddenly, he felt an arm upon his shoulder, and turned to see a big fellow, with blond hair smiling at him. 'Ye be new in town I think' he said. Our friend nodded. What be your name friend?' he asked. 'I have no name' he replied. 'No name!' and the man laughed. 'What do people call you then?' he asked. 'I have never yet been called, or had the necessity for it.' The words came from where he knew not, a strange tongue. It was

lad, where were you born?'

'I wasn't born, I simply came as I am' Blue replied.

'Boots and all, I suppose,' the man cried, and they all burst into laughter, tears running down their cheeks. 'Ah, enough of this nonsense! Be careful lad, or you'll find yourself in the Pit, with those other crazies. I warn you. You don't look mad, so be careful with your tongue.' 'It's true,' said Blue simply.

'Well, many a thing sounds true after a gallon or two of mead. So drink up my friend, and later spin us a tale or two.'

He handed Blue a horn and poured him a draught. Blue looked at the liquid, and he remembered the sweetness of the water. He took a mouthful and swallowed it. The fiery liquid stung his throat and he choked on it. The mead spewed out between his teeth and he clutched at his throat. 'My God,' he said 'Yaveh, hin deete ser de guther!' The strange words were uttered from his lips, and the others fell back in surprise. 'Someone get the lad some water.' They brought it and he drank gratefully.

Luke returned and was concerned at the disturbance. He put two great platefuls of food on the table and turned to Blue. 'O.K. now?' he asked. Blue nodded, but his eyes were glazed over and his face had changed. It seemed older somehow. 'Here put this into you.' And Luke set a plate of food before him. 'It's hard drinking on an empty stomach!' said Luke, challenging the men around him. They all nodded still stunned a little.

Blue could barely see, and there was a nauseating smell in front of him. Someone took one of his hands and wrapped it round some warm greasy thing, and guided his hand to his mouth. 'Eat!' He parted his lips and tore at it with his teeth. It felt sick, dead. He chewed it and swallowed hard. He felt his stomach turn. A second mouthful was thrust into him. With fat and blood dripping over his lips he managed to ask 'What is this?'

'Meat, my friend,' said Luke. Blue choked again at the recollection of something. 'What?' he asked again. 'It's venison, deer, you know. I thought you were a hunter.' His mind travelled back to where he lay upon the hill, and saw the delicate creature poke its head shyly from behind a bush. Their eyes had met in understanding.

He choked again, and this time spat the meat out upon the floor. Then his stomach heaved and he was sick. The men had had enough. 'Take him to the Caring House, and then perhaps he's headed for the Pit.' They rose and left. Luke picked his friend up and, throwing him over one shoulder, walked out. He took him to the Caring House. 'Here's one for you.' With that, Luke left and washed his hands of him.

A shaft of light streamed through the window and fell upon him. In its radiance he saw a vision, of a maid with long golden hair. In her hands she held an apple. It looked sweet to taste. He smiled and tears wet his cheeks. His eyes were shining as he looked into the light.

The doctors looked at him and shook their heads once again. 'The man's obviously an idiot. Take him away.'

But somewhere, there was a life within a womb. A seed from another star, planted to renew the earth. To bring forth a being to restore it. He remembered then — that was why he had come, and he smiled.

Sue Olorenshaw



grey eyes which sparkled beneath long, black lashes. Her lips were perfectly carved and red like cherries. Her skin was soft and smooth, and droplets of water shone upon it like dew.

His heart beat a little faster, his hand reached out and cupped one breast in his hand. Then he bent down and kissed the rose at its centre. Looking up he met her eyes. Her lips were slightly parted and her breathing quickened. Her eyes grew wider. Their gaze was locked for a moment and their lips met in a kind of sinking beauty. Their bodies became enfolded in a caress which embraced all of themselves. They became as one person, moulded together. Softly, gently, a warmth was generated between them, and they moved with the movements of love. They lay like this for some time, as the sun moved across the sky. Then, suddenly their life quickened, and the pleasure spread to every part of their bodies. Like warm waves, flowing outwards and ebbing back. They could feel the strength of the ocean, of life itself moving. Their love was like a symphony, which reaching its crescendo the music rang and vibrated in their whole beings, blossoming like a rose.

from secret understanding within himself. He understood the words as they were spoken.

'Well, I'm tempted to call you 'NO-Name, but since you've got such a shock of red hair, and with the eyes, I think I'll call you Blue. For that's a name we have hereabouts.' With that the blond man clapped him on the back and said 'Call me Luke.' 'Come, man, and we will sup together and drink the night away.' He took his arm and led him to a tavern, which lay off one of the side streets.

The door opened on a smoke-filled room full of people. Luke led him to a table where some of his mates were seated. 'This is Blue Country, on account of his hair, and that he's from the country.' Luke turned to Blue and said, 'Seat yourself down, and I'll order beer and vittles.'

'And what part of the country are you from?' asked a small dark-eyed man in the corner. Blue turned, and looking deeply into those dark eyes, said 'I am from beyond the stars.' All those seated gazed at him in amazement, and then broke into raucous laughter. 'Came in a flaming chariot, I s'pose?' said the dark-eyed one. A kindly man on his left looked at him and said 'No, seriously

When things get so balled up that the people of a country got to cut loose from some other country, and go it on their own hook, without asking no permission from nobody, excepting maybe God Almighty, then they ought to let everybody know why they done it, so that everybody can see they are not trying to put nothing over on nobody.

All we got to say on this proposition is this: first, me and you is as good as anybody else, and maybe a damn sight better; second, nobody ain't got no right to take away none of our rights; third, every man has got a right to live, to come and go as he pleases, and to have a good time whichever way he likes, so long as he don't interfere with nobody else. That any government that don't give a man them rights ain't worth a damn; also people ought to choose the kind of government they want themselves, and nobody else ought to have no say in the matter. That whenever any government don't do this, then the people have got a right to give it the bum's rush and put in one that will take care of their interests. Of course, that don't mean having a revolution every day like them South American yellow-bellies, or every time some jobholder goes to work and does something he ain't got no business to do. It is better to stand a little graft, etc., than to have revolutions all the time, like them coons, and any man that wasn't a anarchist or one of them I.W.W.'s would say the same. But when things get so bad that a man ain't hardly got no rights at all no more, but you might almost call him a slave, then everybody ought to get together and throw the grafters out, and put in new ones who won't carry on so high and steal so much, and then watch them. This is the proposition the people of these Colonies is up against, and they have got tired of it, and won't stand it no more.

The present King, George III, has been rotten from the start, and when anybody kicked about it he always tried to get away with it by strong-arm work. Here is some of the rough stuff he has pulled:

He vetoed bills in the Legislature that everybody was in favour of, and hardly nobody was against.

He wouldn't allow no law to be passed without it was first put up to him, and then he stuck it in his pocket and let on he forgot about it, and didn't pay no attention to no kicks.

When people went to work and gone to him and asked him to put through a law about this or that, he give them their choice: either they had to shut down the Legislature and let him pass it all by himself, or they couldn't have it at all.

He made the Legislature meet an one-horse tank-towns, so that hardly nobody could get there and most of the leaders would stay home and let him go to work and do things like he wanted.

He give the Legislature the air, and sent the members home every time they stood up to him and give him a call-down or bawled him out.

When a Legislature was busted up he wouldn't allow no new one to be elected, so that there wasn't nobody left to run things, but anybody could walk in and do whatever they pleased.

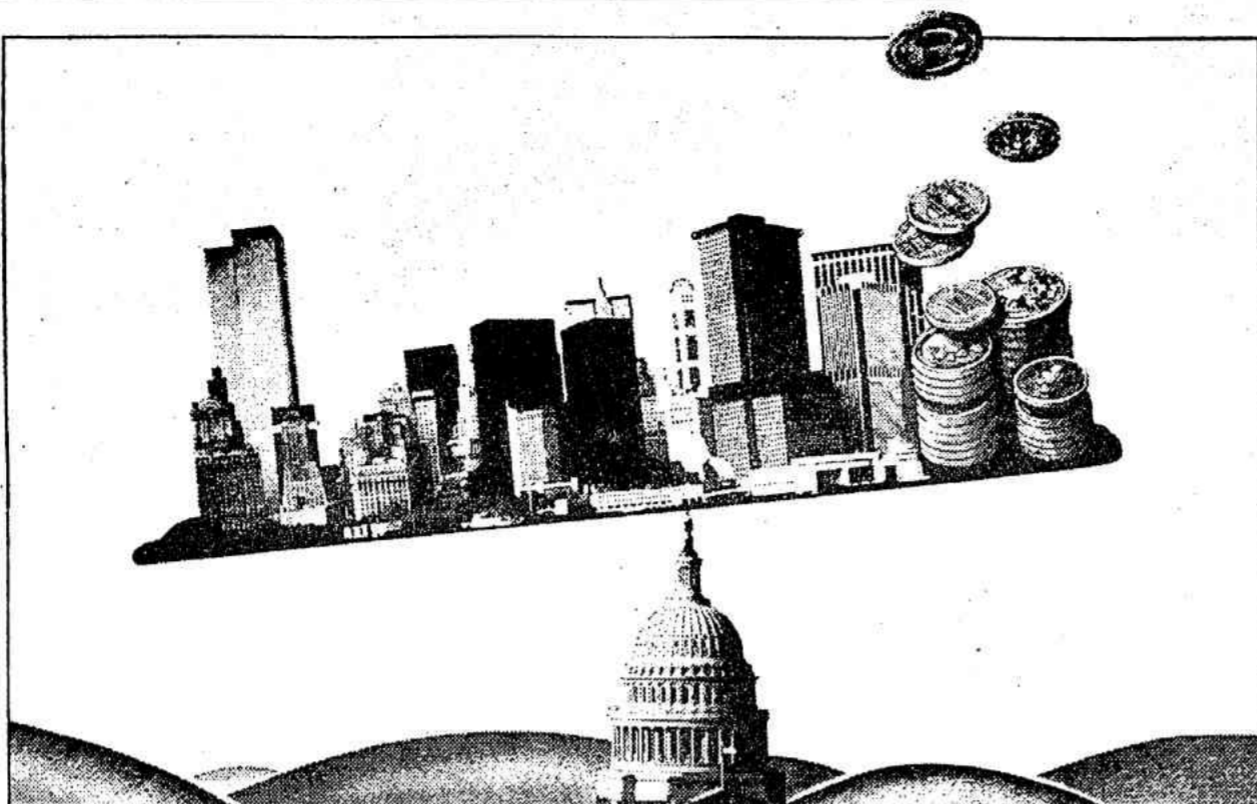
He tried to scare people outen moving into these States, and made it so hard for a wop or one of these here kikes to get his papers that he would rather stay home and not try it, and then, when he come in, he wouldn't let him have no land, and so he either went home again or never come.

He monkeyed with the courts, and didn't hire enough judges to do the work, and so a person had to wait so long for his case to come up that he got sick of waiting, and went home, and so never got what was coming to him.

He got the judges under his thumb by turning them out when they done anything he didn't like, or by holding up their salaries, so that they had to knuckle down or not get no money.

He made a lot of new jobs, and give them to loafers that nobody knowed nothing about, and the poor people had to pay the bill, whether they could or not.

Without no war going on, he kept an army loafing around the country, no matter how much people kicked about it.



AMERICAN INDEPENDENCE

He let the army run things to suit theirself and never paid no attention whatsoever to nobody which didn't wear no uniform.

He let grafters run loose, from God knows where, and give them the say in everything, and let them put over such things as the following:

Making poor people board and lodge a lot of soldiers they ain't got no use for, and don't want to see loafing around.

When the soldiers kill a man, framing it up so that they would get off.

Interfering with business.

Making us pay taxes without asking us whether we thought the thingse we had to pay taxes for was something that was worth paying taxes for or not.

When a man was arrested and asked for a jury trial, not letting him have no jury trial.

Chasing men out of the country, without being guilty of nothing, and trying them some-where else for what they done here.

In countries that border on us, he put in bum governments, and then tried to spread them out, so that by and by they would take in this country too, or make our own government as bum as they was.

He never paid no attention whatever to the constitution, but he went to work and repealed laws that everybody was satisfied with and hardly nobody was against, and tried to fix the government so that he could do whatever he pleased.

He busted up the Legislatures and let on he could do all the work better by himself.



Now he washes his hands of us and even goes to work and declares war on us, so we don't owe him nothing, and whatever authority he ever had he ain't got no more.

He has burned down towns, shot down people like dogs, and raised hell against us out on the ocean.

He hired whole regiments of Dutch, etc., to fight us, and told them they could have anyting they wanted if they could take it away from us, an sicked these Dutch, etc., on us.

He grabbed our own people when he found them in ships on the ocean, and shoved guns into their hands, and made them fight against us, no matter how much they didn't want to.

He stirred up the Indians, and give them arms and ammunition, and told them to go to it, and they have killed men, women and children and don't care which.

Every time he has went to work and pulled any of these things, we have went to work and put in a kick, but every time we have went to work and put in a kick he has went to work and did it again. When a man keeps on handing out such rough stuff all the time, all you can say is that he ain't got no class and ain't fitten to have no authority over people who have got any rights, and he ought to be kicked out.

When we complained to the English we didn't get no more satisfaction. Almost every day we give them plenty of warning that the politicians over there was doing things to us that they didn't have no right to do. We kept on reminding them who we was, and what we was doing here, and how we come to come if this thing kept on we'd have to do something about it and maybe they wouldn't like it. But the more we talked, the more they didn't pay no attention to us. Therefore, if they ain't for us they must be agin us, and we are ready to give them the fight of their lives, or to shake hands when it is over.

Therefore be it resolved. That we, the representatives of the people of the United States of America, in Congress assembled, hereby declare as follows: That the United States, which was the United Colonies in former times, is now a free country, and ought to be; that we have throwed out the English King and don't want to have nothing to do with him no more, and are not taking no more English orders no more; and that, being as we are now a free country, we can do anyting that free countries can do, especially declare war, make peace, sign treaties, go into business, etc. And we swear on the Bible on this proposition, one and all, and agree to stick to it no matter what happens, whether we win or we lose, and whether we get away with it or get the worst of it, no matter whether we lose all our property by it or even get hung for it.

New Vinyl

In 'Woroni's' immediate past, within the last year and this year's first issues, the different people writing for this brave and fearless journal (what little altruistic sentiment there is seems to be mostly devoted to the enlightening of the respective editors) have given readers a more comprehensive coverage of music than is perhaps realised. The coverage has extended to bands such as Ultravox, Dire Straits, The Kinks, The Only Ones, The Clash and people like Bruce Springsteen, as well as a healthy watch being kept on Australian and local bands. The pity is that so much of this work went unnoticed. Well this is where I'm going to MAKE you sit up and ... I warn you, I'll ... (Look out, he's flipped ... get his legs.) ... let me go, let (get him out of here) ... Get your hands OFF me! (Whack! Pow!) ... NO, not THAT, NO! (BLAM! BLAMI) ... (Sorry for the interruption, we don't know how he got in - signed, your terrific editors.)

This issue a brief look at the Flying Lizards' self-titled album, Cowboys International, and some Australian releases. The Flying Lizards have released an album of all original work, excepting the inclusion of the two singles 'Summertime Blues' and 'Money'. If you thought those singles attractive and are wondering whether to buy the album, I recommend that you listen to it before buying. The Band is the creation of David Cunningham, the only full-time Lizard and its motivating force; he could be said to be the band, any other members being purely fill-ins apart from Deborah the singer. While the music is as strangely interesting as ever, a good number of the tracks are not supported by novel approaches and odd tape effects. Some are dull if you haven't a sympathetic ear for clever but quiet themes, and the slow synthesizer work and the persistent tape effects are very delicate. Tracks like 'Russia' and 'Events during Flood' are examples of these. Please be careful when considering the album; I like it because there is a good deal more than there would seem; there is also a good deal less, which is the main drawback.

Cowboys International have released an album entitled 'The Original Sin', I haven't heard of them before, so I can only assume this is their first. They have a fresh and clear approach, and the first point that occurs to me is their difference to the American so-called 'New-Wave' of Pearl Harbour and others. The reason is mind-boggling simple; they are English. They are English, and they are part of the electronic new-wave pop that is burgeoning in London and being expounded by bands like The Buggles, but they are a less commercial part. Their influences are wide, from The Talking Heads (who isn't?) to Ultravox, and these are combined and capitalised on to form some captivating songs, the most outstanding being 'Trash'.

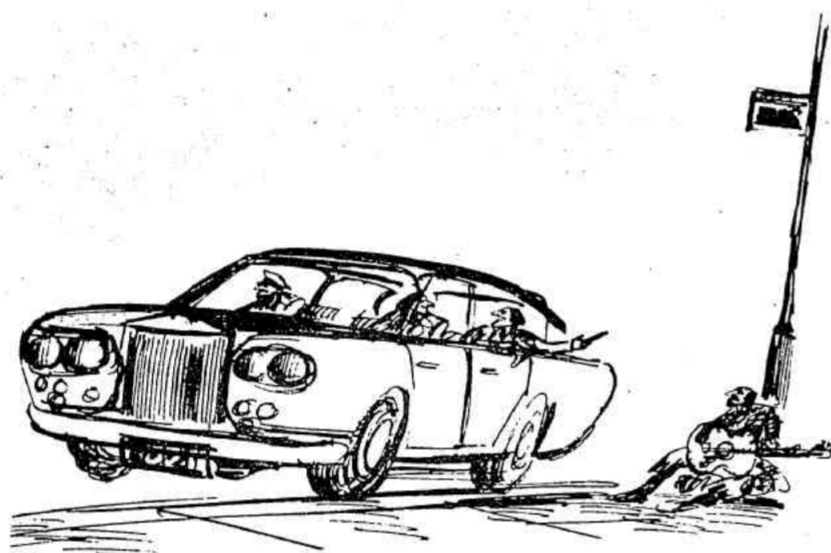
There are also some songs which are not so captivating, where influences are not disguised clearly enough and the music becomes fairly regular, meaning they begin to sound like everybody else. This would put them in the mainstream of London music, but I feel Cowboys International have more to offer than this album does. I'll be keeping a weather eye out for them - so should you.

There are some brief things I should mention. The Headboys are a
Woroni 26-3-80 page 26

new group with an album 'The Shape of Things to Come'. From what little I have heard of it, vis. 'Countdown' and through the International Record Buyers Guide, it is exciting and well worth listing for. The other thing I should mention is that John Foxx, risen from the tangled and much regretted ruins of Ultravox, has released his solo album 'Metromatic', with the single 'Underpass'; sources indicate this may be a disappointing offer from a very talented musician.

In the way of Australian albums, just released is 'True Colours' for Split Enz, and 'Suddenly' for the Sports.

Neil Roach.



"Oh no, it's too easy. Tell you what, I'll make the lamp-post a star!"

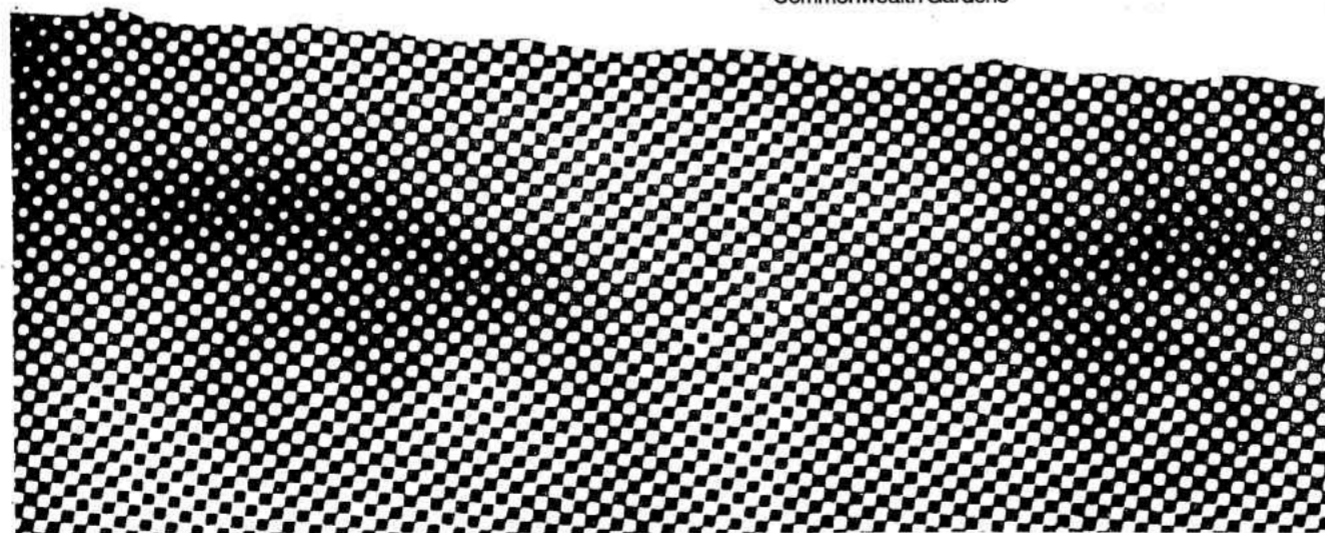
Act 2 is the second exhibition of a program which aims to create new and original performance art. The program is a series of exhibitions, the first of which was held in Canberra in 1978. The program is a series of exhibitions, the first of which was held in Canberra in 1978.

Act 2

Festival of Performance Art

Canberra
18-20 April 1980

ANU Arts Centre
Commonwealth Gardens



Assisted by the Visual Arts Board of the Australia Council, the Arts Council of Australia, ACT Division and the Department of the Capital Territory

2XX CONCERTS

"UNDER THE STARS"
(Free Friday night concerts in
Garema Place...city life....)

Friday March 28
8.00 Paul Brosgarth
9.00 Automats
10.00 In Xs

Friday April 4
8.00 Women's Collective
9.00 Cheapo
10.00 All Night Diner

BERT JANSCH
MARTIN JENKINS - IN CONCERT MARCH 27 ANU ARTS CENTRE
PAUL BROSGARTH (Tickets available from Impact, Abels, Arts Centre
and 2XX. \$7 Regular \$6 Concessions)

Activities Union

Tues 25: Azmar Warren
In Xs
Automatics

Fri 28: 4.30-6.30 Bob Porter
Jazz Quartet
9-12 Acoustic act

Sat 29: Alan Japaljari

Tues 1: Midnight Oil, Mental As
Anything, Rose Tattoo,
Loaded Dice, Saints, Cliones
Clones and Outline
\$3 members \$8 others

EASTER UNION CLOSED

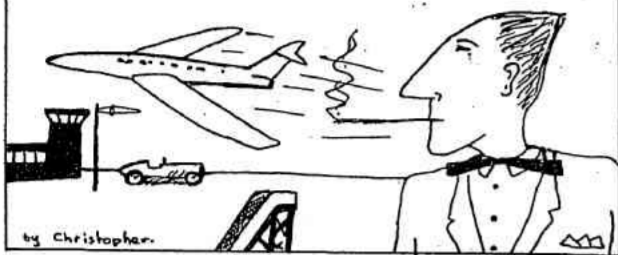
Fri 11: Bob Porter Jazz

Sat 12: In One Ear

The Nolan Kelly AFFAIR

THE ADVENTURES of Henry Maltravers

Distinctly sartorial at all times and ~ in all places ~



by Christopher.

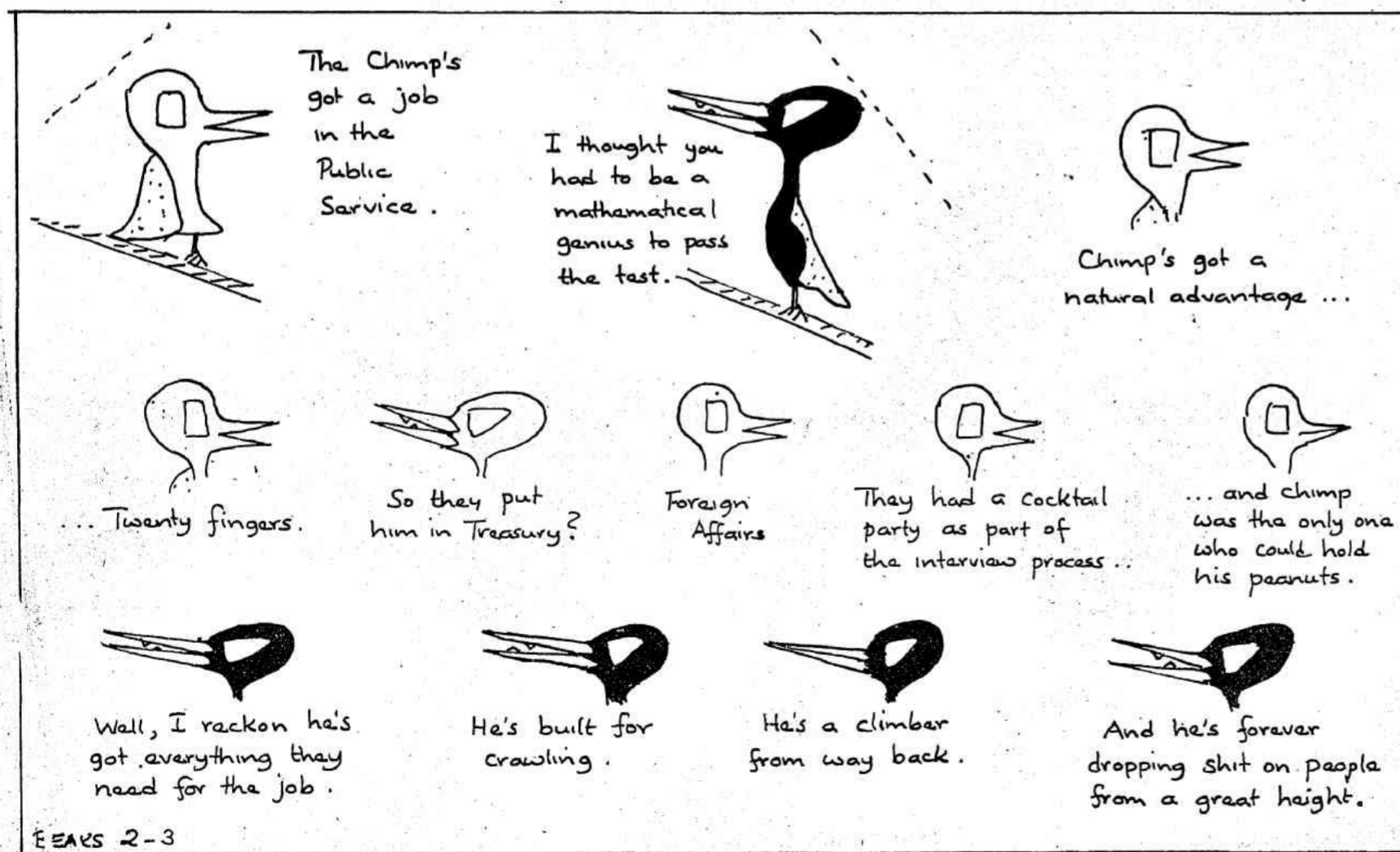
Part 2.

In 4 Parts

Last week, our hero starred in a movie, which was a hit (of course). He also fell in love with the leading lady, Sally. But when he went to visit, she wasn't there.....



BEAKS



BEAKS 2-3



Neil
2/8, 9/47
work